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*Chinese Nursery Rhymes.**

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GREAT changes have taken place in recent years in the character of the literature prepared for the entertainment and instruction of children. Perhaps in no branch of science, certainly in no branch of pedagogical science, have there been such large and rapid strides taken as in this particular branch. Even as late as the days of your childhood and mine, we stood by our teacher's knee, and with bated breath and puckered brow, learned our A. B. Cs. as though there was no other method of learning them. We struggled through the four rules of arithmetic as though we hoped to solve the problems by means of some kind of muscular psychology, remembering as our fathers had taught us that:

" Multiplication
Is my vexation,
Division is as bad,
The Rule of three
Doth puzzle me
And Practice makes me mad."

But thanks to the investigations of Friedrich Fröbel and others, those old systems in England and America are rapidly passing away and new systems are taking their place. Teachers in the kindergartens are following the rule laid down by the poet,

"Teaching as though they taught them not,"

until coming generations will never know when it was they learned the rudiments of their education. A teacher in one of our Boston schools was trying to classify one of these kindergarten pupils the first day he came to school. She had the arithmetic class up.

* A paper read before the Peking Oriental Society, and later before the Y. M. C. A., Tientsin, still later before the community at Pei-tai-ho, with stereopticon illustrations of forty or fifty rhymes.

"Do you understand fractions?" she inquired of the child.

"No, 'm," he answered.

She allowed him to take his seat while she went on with the rest of the class. When she read out a few of the problems to the other pupils the child said: "Oh, I can do that, but I did not know it was called fractions."

During our childhood the best that we could expect in the way of a picture book was "Mother Goose." And Oh, what pictures! "Tom, the Piper's Son," and "Little Boy Blue," were no more like real boys than the accepted picture of Liu Pang is like the original of that Emperor. Now electroplate, photogravure, lithogravure, half-tones, quarter-tones,—indeed it would be difficult to enumerate all the kinds of tones and gravures that contribute to the decoration and illustration of children's books. Not only so, but some of our most gifted poets have devoted a large part of their best efforts to poetry for children; some of our most talented authors have spent their best days in the preparation of books for children; and some of our most profound philosophers have devoted their best energies to the study of child-nature, believing that as horticulturists do most for their plants by paying most attention to the roots, so they can do most for humanity by setting forth a plan for the proper development of child-nature.

More than a year ago the Executive Committee of this Society requested me to prepare a paper on Chinese Nursery Rhymes, a subject to which I have given some of my spare moments for more than three years. I was quite willing to do so, though I confess it seemed to me that to spend its time in the study of nursery rhymes was beneath the dignity of this Society. The more I think of it, however, and the more I notice the efforts that have been put forth in behalf of children, the more I crave for a better muse and a more facile pen, and the less I hesitate on account of the humility of the subject.

The origin of nursery rhymes in all countries has been the same. Mothers, grandmothers, or nurses, have always been at their wit's end for something which would entertain a cross child or lull a wakeful baby to sleep. They have snatched up such incidents as were at hand—incidents in which the child was interested at the time—and if they were so fortunate as to strike something that was of general interest, and at the same time make a jingle that was taking, the thing was instilled into the mind of the child, perpetuated in the grandchild, and made a classic as soon as it found its way into print. These two things, therefore, it will be noticed, are necessary to the success of a nursery rhyme,—first, that the incident be of general or peculiar interest; and second, that it be expressed in simple language and a taking jingle.

In the old days when our mothers and grandmothers knew nothing about the bringing up of children according to the modern kindergarten methods, and supposed that a baby's cradle was incomplete unless it had rockers, and that a child could not go to sleep unless it were rocked to sleep, what was more natural than that they should keep time to the rocking of the cradle by

"Rock-a-by baby on the tree-top,"

and thus spoil the child, as all wise mothers of our generation know, by making it a tyrant and herself its slave. I trust that any of our mothers or grandmothers who may be here this evening will pardon this reference to their inexperience, and that they will not retaliate by accusing us, their heirs and offspring, of being spoiled children.

In defence of these mothers and grandmothers, it must be confessed that it was not always unalloyed stupidity that prompted them thus to entertain or quiet an uncomfortable child. There were other feelings which prompted these mother and grandmother Gooses or Geese—for I am quite at a loss as to how to pluralize such ancestors—as is evident from the feeling which prompted that most eminent representative of this much loved and much admired class. Mother Goose, as you all know, lived in Boston. Her eldest daughter Elizabeth was married by the Rev. Cotton Mather to a certain energetic and industrious printer by the name of Thomas Fleet. Now when Mrs. Fleet's first son was born, Mother Goose had a pardonable admiration for her grandson, and went "about the house pouring forth in not the most melodious strains" all the songs and ditties she had learned in her youth, or which were prompted by her affection or the fertility—or poverty—of her imagination, very much to the annoyance of the perhaps less fond father, her son-in-law—Mr. Thomas Fleet—as well, very likely, as to the whole neighborhood—and it may have been to the annoyance of the child; for who can imagine a Boston baby being brought up on such doggerel as the

"Old woman who lived in her shoe."

Mr. Thomas Fleet was a man, fond, no doubt, of his child, but still more fond of a quiet home, and in vain he exhausted his shafts of wit and ridicule to still his mother-in-law. The old woman could not, or would not be quieted. Nursery rhymes were surging about in her soul and must out. As a last resort Mr. Thomas Fleet gathered up all the songs and ditties the old woman sang, or that he was able to secure from other sources, and published them with the following title, no doubt in derision of his mother-in-law:—

SONGS FOR THE NURSERY

OR

MOTHER GOOSE'S MELODIES FOR CHILDREN.

Printed by

T. FLEET

At his printing house, Pudding Lane.
1719.

Price two Coppers.

So, as we have said, we are inclined to feel that affection, as often as stupidity or a cross child, prompts Mother Goose in the Orient as in the Occident to say or to sing these stupid little ditties to the child she happens to be 'tending.

It is a somewhat singular fact that up to the year 1896 no effort, so far as we know, has ever been made, either on the part of the Chinese or foreigners, to make public a collection of Chinese nursery rhymes, though many say they have contemplated doing so. During the months of June, July, and August of 1896 the writer, while living with Mr. and Mrs. Fenn at the Western Hills (near Peking), had his attention called by Mrs. Fenn to their nurse repeating these rhymes to their little boy, and he conceived the notion of making as large a collection as possible with a metrical translation of the same. We first took down all the old nurse knew, and then called to our assistance Miss Mabel Whiting, who gathered for us the stock-in-trade of several other nurses, besides giving us all that had been taught her by her own nurse or her mother. Others we got from donkey-drivers on our way to and from the city, or while making calls, or going on pic-nics, giving them five hundred cash for each new rhyme, so that when the vacation was over we had some forty or fifty of the most common and consequently the best of those current in and about Peking. Not long after coming into the city a circular came around for subscriptions to Peking, Folk-lore, by Baron Vitali, Chinese interpreter to the Italian Legation, which, when we examined, we found to contain many of our rhymes, and also others which we had not secured. What he had accomplished was what we had started out to do, except that his was a literal translation with copious notes, while we proposed to give nothing but a metrical translation. His is a valuable contribution to sinological literature; ours is designed to be nothing but Mother Goose from Peking instead of from Boston. We found by comparison that some of his best rhymes were incomplete, and a like defect in some of our own. We felt at liberty to use such of his rhymes as suited our purpose, and take this opportunity of thanking him and others who have made our labor of collecting less arduous.

During the following year a lady (Miss Mitchell) in Central China, whom we have never met, sent us nineteen rhymes, some of which proved to be very good ones; another lady in Honan province gave us one of the best we have; and finally Rev. Arthur H. Smith, hearing of what we were doing, offered to turn over to us his whole collection of over 350 rhymes, the first and largest collection perhaps ever made.

The first difficulty to which we wish to call attention in the collection of these nursery rhymes, is that of securing the rhymes complete. There are but few people who can repeat the whole of

"The House that Jack Built,"

OR EVEN

"Old Mother Hubbard,"

though these rhymes have been printed again and again, and they probably learned the entire rhyme in their youth. This difficulty is multiplied ten-fold in China, where the rhymes have never been printed at all and where there have grown up various versions of them, made by those who had forgotten the original and who were determined to entertain the child with a rhyme based on the one they had forgotten. This fact is well illustrated in the rhyme entitled "The Mouse and the Candlestick," the first rhyme I secured, and one of the best I have ever found, though I confess that my translation is not equal to the original. Baron Vitali and Rev. Arthur H. Smith had secured only the first half of it, and since I made my translation I have been told of still another rendering which, because it seems to me to be less interesting, I will not adopt. The rhyme is designed to teach children that they had better not go to the cupboard in their mother's absence and appropriate her sweetmeats, or they may find themselves in the same dilemma as the little mouse and be compelled to get out of it as he did. The rhyme, with the translation, repeated in a tone which indicated that "The goblins 'll git you if you don't look out" is as follows:—

The Mouse and the Candlestick.

激溜敲轆袞下來

奶奶不來

叫奶奶

偷油吃下不來

小耗子上燈臺

He climbed up the candlestick,
The little mousey brown,
To steal and eat tallow,
And he couldn't get down.

He called for his grandma,
But his grandma was in town,
So he doubled up into a wheel
And rolled himself down.

Now I think it must be admitted that there is more in this rhyme to commend it to the public than there is to "Jack and Jill." If, when that remarkable couple went for the pail of water, master Jack had carried the water himself, he would have been entitled to some credit for gallantry; or if in falling he had fallen in such a way as to prevent Miss Jill from "tumbling;" or even in such a way as to break her fall and make it easier for her, there would have been some reason for the popularity of such a record. As it is, there is no reason except the fact that it is simple and rhythmic, and children like it. This rhyme, however, in the original, is equal to "Jack and Jill" in rhythm, contains as good a story, exhibits a more scientific tumble, with a less tragic result, and contains as good a moral as that found in "Jack Sprat"—that prodigy in the selection of a wife, especially in the matter of dividing their meat.

The second difficulty to which I would call attention is greater than the first, and has probably been the principal reason why there has not already appeared a Chinese Mother Goose—I refer to the difficulty of a metrical rendition of the rhymes. I have no doubt you can easily find flaws in the translations I offer. I myself find it much easier to find the flaws than the remedies. Many of the words used in the rhymes have no character to represent them, while many others are so common (*su*) as not to be found in the dictionary.

A third difficulty is that of securing pure rhymes. The Chinese are a filthy people. There is a saying that "the Japanese wash their persons and their clothes, the Koreans wash their clothes, and the Chinese do not wash either." Peking is said to be the filthiest city in the world. This I think, however, must be taken *cum grano salis* when compared with other Chinese cities. Like the stuttering man who accounted for his stuttering worse in New York than in Buffalo by saying that it is a bigger city, so we must remember that Peking is a bigger city than most of the other Chinese cities. In speaking of their filthiness we refer not to their person, nor to their surroundings, but to their thought-lives. Peking is not more dirty than the thought-life of a large proportion of the people who live in Peking. This class of people smirch everything they take into their hands and every thought they take into their mouths. And so, many of their rhymes have suffered. Some of them have an undertone of reviling. Some of them speak familiarly of subjects which we are not accustomed to mention, and others are unrefined filth.

But now we turn to a more pleasant feature of these nursery rhymes. It will be noticed that among the nursery rhymes of all

countries a large proportion refer to insects, birds, animals, and persons, especially children. Among the insects referred to in Chinese rhymes we have the cricket, cicada, spider, snail, firefly, lady-bird, and butterfly. Among the fowls we have the bat, crow, magpie, chicken, and cock. Among the animals the mouse, frog, dog, cow, horse, mule, and donkey, and there are rhymes without number on places, things, and persons—men, women, and children. Those who hold that the Chinese do not love their children, have never consulted their nursery rhymes. There is no language in the world, I venture to believe, which contains children's songs expressive of more keen and tender affection than some of those found among the nursery rhymes of China. This fact more than any other has stimulated us in the preparation of these rhymes. They have been prepared with the hope that they will present to the English-speaking people a phase of Chinese home life which they have never seen, and which I doubt if they are prepared to expect. So much has been written about the murder of girl children that a large proportion of our English and American friends look upon the Chinese as a nation of baby haters.

Another phase of these rhymes is an element which you will find in a large proportion of the nursery rhymes of all nations, namely, the food element. "Jack Sprat," "Little Jacky Horner," "Four and Twenty Blackbirds," "When Good King Arthur ruled the Land," "Old Mother Hubbard," and a host of others will indicate what I mean. A little child is a highly developed stomach, and anything which tells about something which ministers to the appetite and tends to satisfy that aching void, commends itself to his literary taste, and hence the popularity of many of our nursery rhymes which tell about nothing except something to eat.

Still another feature of nursery rhymes is the accretions of the various persons through whose hands they pass. When an American or English child hears how a certain benevolent dame found no bone in her cupboard to satisfy the cravings of her hungry dog, its feelings of compassion are stirred up to ask, "And then what?" "Didn't she get any meat?" "Did the dog die?" and the nurse is compelled either to answer that the rhyme is ended or to make another verse to satisfy the curiosity of the child and bring both the dame and the dog out of the dilemma in which they are placed. This is what happened in the case of "Old Mother Hubbard," as you will readily see by examining the meter of the various verses. The original Mother Hubbard consisted of nothing more than the first verse. This as you know consists of six lines, and has three rhymes. The following verses each have but four lines and only one rhyme in each verse.

We find the same thing in our Chinese Mother Goose. As we said above those who have gathered Chinese rhymes have discovered the difficulty of securing the rhymes complete, as was the case with the "Mouse and the Candlestick." Here, however, is a better example of such accretions:—

"The Little Glutton."

打 吃 吃 小
老 完 飯 二
婆 了 兒 哥
飯 多

He ate too much,
That second brother,
And when he had eaten
He beat his mother.

This was the original rhyme. Two verses have been added without rhyme, reason, rhythm, sense, or good taste. They are as follows:—

打猴打曲打鏡打窗打
的兒的兒的子的戶的
老沒老沒老沒老沒老
婆圈婆頭婆底婆檔婆
鑽兒耍兒唱兒照兒上
天猴曲鏡窗
兒兒兒兒戶

His mother jumped upon the window-sill,
But the window had no crack,
She then looked into the looking-glass
But the mirror had no back.
Then all at once she began to sing,
But the song it had no end,
And then she played the monkey trick,
And to heaven she did ascend.

Those who wish to know how Buddhism and the Buddhist priests are regarded by the Chinese, should study the nursery rhymes. They are spoken of and laughed at very much as they refer to water-carriers and blind men, about all of whom we have found rhymes which to the casual observer are perfectly harmless, but to one who notices their hidden meaning and knows the Chinese character, they are as plainly instances of reviling as is much of what they apply to foreigners. I have found no such rhymes directed against Confucianism or Taoism.

One of the most profitable features of the study of nursery rhymes is the psychology and morals which we find therein. When we teach them to children we are planting in their minds seeds which cannot but develop in later life. We do not mean to say that all of them have either a psychological or a moral phase, but many of the best of them do. The "Mouse and the Candlestick" contains both a warning and a penalty. "Old Mother Hubbard" develops both curiosity and compassion. Those rhymes which manifest the affection of parents for children, cultivate a like affection in the child. We have in our collection a rhyme called the "Little Orphan," which is a most pathetic tale. A little boy tells us that:

The Little Orphan.

哭他養娶又好七小
 哭吃了了怕好八白
 啼菜個後爹兒歲菜
 啼我兄娘爹跟兒地
 想吃弟三娶着離裏
 親泡比年後爹了黃
 娘湯我整娘爹娘
 強過

Like a little withered flower
 That is dying in the earth,
 I was left alone at seven
 By her who gave me birth.

With my papa I was happy
 But I feared he'd take another,
 And now my papa's married
 And I have a little brother.

And he eats good food
 While I eat poor,
 And cry for my mother
 Whom I'll see no more.

Such a rhyme cannot but develop both the pathetic and sympathetic instincts of the child and make it more kind and gentle to those in distress.

A child in one of the rhymes, urged by instinct and desire to chase a butterfly, gives up the idea of catching it, presumably out of a feeling of sympathy for the insect. In others, children are warned against stealing, but the penalty threatened is rather an indication of the untruthfulness of the parent than a promise of reform in the child. In others, children are told that a boy who wears his hat on the side of his head, or goes about with a ragged coat, or slipshod feet, will be sure to marry a lazy wife who thinks of nothing but providing for her own appetite. In all of which the psychological and moral elements are apparent.

Mr. Stent, in an excellent article on Chinese Lyrics, read before the N. C. B. of the R. A. S. in 1871, says: "As we are now situated, the knowledge of Chinese domestic, or home life, is only to be obtained from three sources—novels, theatricals, and songs—novels in particular." I am convinced that we have here a source of knowledge of home-life equal if not superior to any of the three named by Mr. Stent, and that a careful study of these nursery rhymes will reveal to us a relation between parents and children which will revolutionize our present ideas on this subject, proving to us that Chinese love their children for other reasons than simply that of having a posterity to worship at their tombs, as has often been supposed.

There is still another source of information regarding Chinese child life and home life which we are at present studying and which promises as rich a result as their nursery rhymes, viz., the sports and games of Chinese children. At present we have secured the names of over ninety different kinds of sports and games, with photographs of twenty or more of them; together with games for

the kindergarten equal to almost any of the kindergarten games of the west, but we reserve these for another time.

[*Note*.—Will those who read the above paper do me the favor to send me all the rhymes they can collect in their locality, especially those which pertain to the hands, face, five senses, toes, or any other part of the body? I shall be grateful for all I can get, as I hope to publish an illustrated collection the coming year.]

*The Christian and the Chinese Idea of Womanhood and
How our Mission Schools may help to develop
the Former Idea.**

BY MRS. TIMOTHY RICHARD.

THERE can be no doubt that this is a subject of vital importance. Aimé Martin in his "Education of Mothers," says: "If you would know the political and moral status of a people, demand what place its women occupy." Herder in his "Philosophy of History," says: "There is nothing, I think, which marks more decidedly the character of men or of nations than the manner in which they treat women."

At this juncture the future of China as a nation seems doubtful, but her homes will continue to be what her women make them.

Before considering the subject let us define the terms used.

I. By the Christian idea of womanhood is meant, I take it, the idea which not only prevails in our day in Christendom, but which will in the future still further be evolved from the principles drawn from the Old and New Testaments, more especially from the latter.

II. By the Chinese idea of womanhood we mean the present prevailing idea which has been evolved chiefly from the teaching in the Chinese classics and other sages.

III. By our mission schools we include boys' as well as girls' schools, and

IV. The influence emanating from the example as well as the teaching given by the missionaries in any way connected with these schools.

I. The Christian Idea of Womanhood.

Before we could have the beautiful description of a model wife and mother as given in the last chapter of Proverbs, some women in or before those times must have approximated to that ideal, otherwise we could not have had the description. At all

* Read before the Shanghai Missionary Association, November 7th, 1899.

events that high ideal must have helped to lift many towards it. Before the song of Solomon could be written there must have been some who reached a high ideal of conjugal affection. In Old Testament times there were also women judges, poets, and prophets. In spite of all this, however, the chief value of a woman in Palestine in Old Testament times, as in China now, was that she might become the mother of sons; the unfortunate woman with no family having, as in China, to endure reproach and persecution; witness Rachel, Hannah, and Elizabeth. Moreover, at the time when our Lord came wives were bought as pieces of property, and could be divorced for very slight causes, and this in spite of the teaching in Genesis that God made woman to be man's helpmeet, and that (according to our Lord's interpretation of Genesis) at the beginning there was no such thing as divorce, but Moses for the hardness of their heart suffered it. Prof. C. F. Kent, writing on the "Social Life of the Jews" in *Biblical World* for June, and referring to the time of our Lord, says of women: "Kept, as they were, in comparative ignorance, treated as children and regarded as personal property, it is not strange that some of them were malicious, quarrelsome, given to gossip, and sometimes given to drink and unchastity."

When we search the Gospels it is wonderful how little *direct teaching* is given that tends toward the uplifting of woman. We feel, however, that in the uplifting of all humankind given by our Lord in His life as the perfect God-man, from the fact that He spoke of all equally as the children of God, putting into the mouths of all alike the "Our Father who art in Heaven," we feel, I say, that oppression of all kinds was doomed, slavery was doomed, the inferiority of woman was doomed.

On one particular, however, Jesus spoke with no uncertain voice, and that was in limiting the cause of divorce to one thing—the breach of the seventh commandment.

Apart from Christ's teaching, however, we find in His *treatment* of women much that has helped towards the elevation of woman to her true status—a helpmeet of man as intended at the beginning. We may instance His submission to His mother till His public ministry began and His care in providing for her at its close, His conversing with and teaching deep spiritual truths to the woman of Samaria who would have been considered by the ordinary Jewish teacher—even apart from her nationality—as an outcast from society; to her He revealed Himself more distinctly as the Messiah than He did for a long time, even to the chosen twelve, "I that speak unto thee am He!" Again, consider His intimate friendship with the sisters of Bethany; His stern rebuke to the disciples who would have turned away the mothers of Salem who

were bringing their children that He might put His hand on them in blessing ; His appreciation of the liberality of the poor widow who gave her all—two mites ; His warm praise of Mary who anointed His feet with the precious spikenard—"she hath done what she could," and "whosoever this gospel is preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her ;" His accepting the ministrations of the women that followed Him ; His verdict on the woman caught in sin, which has encouraged many fallen sisters all down the ages to turn to the pitiful Saviour—"Neither do I condemn thee ; go and sin no more." We cannot help thinking that if the *man* had been brought (and why wasn't he? were they not both equally guilty?) our Saviour might have had something far more stern to say. We have, too, His sympathetic words to the daughters of Jerusalem who followed Him, weeping, to the place of execution, and His revelation of Himself first after His resurrection to Mary Magdalene.

As to Paul's teaching regarding woman : It might be said to be more exact and minute than that of our Lord, and for that very reason, not being principles but rules, we must regard it as not so universally applicable but adapted to the times and circumstances in which he wrote. In other matters Paul lays down grand principles as well as rules, *e.g.*, when after giving instruction regarding meat offered to idols, he says : "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." The principle in Paul's writings that helped to uplift woman was the "all-one in Christ Jesus, whether male or female, bond or free." In regard to marriage a change of view is distinctly noticeable between his early and his later epistles. In his first letter to Corinth, which was among his earliest, he speaks most disparagingly of marriage ; more like a Buddhist than a Christian, and to that epistle the notion that a life of celibacy is higher than that of marriage is largely attributable. Doubtless the idea then held by him that Jesus was soon to return, led him to express his Buddhistic ideas of marriage in 1 Corinthians. How differently he speaks in his later epistles—in Ephesians for example—comparing the marriage relation with the purifying relation between Christ and His church : "Husbands, love your wives as Christ also loved the church and gave Himself for it that He might sanctify and cleanse it."

Again, Paul's injunction that women should not speak in church, or teach, must be regarded as applicable to the time when women, as a rule, were uneducated, and so unfit to teach ; otherwise the church in many branches is disobedient to a clear command. The church, however, is obedient to the spirit, though not to the letter in only allowing those to teach who are *capable*, whatever the sex

may be. Even in Britain now many are horrified at the idea of a woman being a pastor, or even occupying a pulpit occasionally, while in America it is now not an unusual thing to find women qualified for, and called to, that profession—as well as to be doctors, lawyers, architects, professors in colleges, etc., all which till lately were reckoned as professions open only to men. Still, even in conservative Scotland, it is now many years (twenty-five or so) since I heard a leader in church work make the remark that as there were many “old wives” occupying pulpits he did not see why they shouldn’t be occupied with younger ones! The *British Weekly* for September 7th, lately to hand, tells that a village in Wales—Plas Gwynant—has for English Pastor, Miss Campbell-Bannerman.

But to return to the great apostle. To qualify Paul’s theories about women, there are other passages in his writings that show that *in practice* he had great respect and affection for many women workers in the early church. He attributes Timothy’s good training to the faith and teaching of his mother and grandmother. Witness, too, the many greetings to women workers in the last chapter to the Romans—such delicate touches as his greeting to Rufus, “chosen in the Lord, and his mother and mine;” “greet Mary who bestowed much labour on us;” “Priscilla and Aquila my helpers in Christ Jesus, who have for my life laid down their own necks; unto whom not only I give thanks but also all the churches of the gentiles;” notice “*Priscilla and Aquila*”—the wife’s name being first, either indicating chivalrous courtesy on Paul’s part, or, as some think, that he regarded her as the abler worker of the two; according to Acts, 18th chapter, she, at all events, as well as her husband, taught Apollos “the way of God more perfectly;” him who afterwards in consequence of this teaching “helped them much who had believed through grace.” Again we have Paul’s request that Phebe, “our sister,” be received and assisted, “for she hath been a succourer of many and of myself also.” In his letter to the Philippians we have a gentle reproof given to two women workers who seem to have been eminent in that church; “I beseech Eurodins and beseech Syntyche that they be of the same mind in the Lord,” where he also entreates, “help those women which laboured with me in the gospel . . . whose names are in the Book of Life.”

Then again, Paul’s first teaching in Enrope was given at the riverside at Philippi to the Jewish women who resorted thither for prayer; nor did he disdain with his fellow-labourers to become a guest of Lydia, his first European convert. On his last recorded journey to Jerusalem (Acts, 21st chapter) we find Paul, when in Caesarea, a guest of Philip the evangelist, who had four daughters who prophesied, and there is no record that he found fault with

them for exercising their gift of prophecy, which in the early church was next in dignity to the apostolic.

We have seen from the above, I think, that Paul, even in his own day, found worthy exceptions to the general rule that women should keep silence in the church, whom he, far from forbidding, commended for their teaching as well as for their other labours. As a diligent student of the Old Testament Paul could not forget that verse in the grand 68th Psalm, "The Lord gave the word; the women that publish the tidings are a great host;" or the prophesy in Joel that, when the spirit should be poured out on all flesh, the *daughters*, as well as the sons, should prophesy. So much for Paul on women.

Peter, while admonishing wives to be in subjection to their husbands, and that they should consider "a meek and quiet spirit" as their chief ornament, because "in the sight of God of great price," also admonishes husbands to "give honour to the wife as to the weaker vessel and as being heirs together of the grace of life."

If not in the time of these apostles, certainly very soon after there were deaconesses in the church.

It would take too long to show the gradual improvement in the condition of women and other oppressed ones all down the ages as a result of the teaching of the fatherhood of God and the brotherhood of the race, irrespective of their being male or female, bond or free. (The emancipation of slaves and serfs in Europe and America was a grand result of the extended spirit of Jesus Christ.) Suffice it to say that we see women appointed as abbesses of nunneries, which were the only schools for women in the middle ages as the monasteries were the only schools for men, though devotion was often more encouraged than learning—in the nunneries especially. We see these abbesses corresponding with high authorities in the church and their opinions deferentially received. We find among the Lollards women who could read, some of whom were put to death for reading Wyclif's New Testament. Coming to Reformation times we find highly educated women, like Lady Russell and Lady Jane Grey, and Queens Mary and Elizabeth, some showing their ability by being conversant with Latin and Greek as well as with European languages.

Last century we find a lady astronomer who had to fight for years against the prudish restraints common to women of her time before being allowed to exercise her gifts, and before the end of the century a few women writers.

In this nineteenth century (which Victor Hugo calls "the women's century"), as in every other department, there have been immense strides in regard to the status of women. As evidence that

their capabilities on many lines have been appreciated, the names of successful lady authors, artists, teachers, journalists, etc., is legion, while the number of those in the higher walks of life engaged in philanthropic work is ever on the increase.

At the same time the feeling has never abated that as *wife and mother* the Christian woman occupies a position second to none in importance and far-reaching influence. How very many of our great and good men have traced their love of goodness and determination to live for the good of their fellow-men to Christian mothers, or, as in the case of Lord Shaftesbury, to a Christian nurse. Since, however, marriage is not now in Christendom regarded as the *chief* aim of a girl's existence, it is well that there are now so many avenues of usefulness and independence open to women; in a pamphlet, "Professions for Women," there are no less than thirty odd discounted on, not including millinery, dress-making, positions in shops, domestic service, etc., that have been open to women for many generations.

There still, however, remain many things to be remedied in the condition of women which the spirit of Jesus Christ, when more prevalent, will be sure in good time to rectify. For instance, in spite of the multitudinous openings for women, how sad it is that so very many, year after year, rendered desperate through starvation, give themselves over to a life of shame just to secure a livelihood! Another thing that will surely be remedied ere long is the too easy granting of divorces, especially in the Western States of America. Again, in England we have the shameful withholding of university degrees from women, though they are allowed to pay the fees and pass the same examinations as men. America is far before England in this respect. Again, the smaller remuneration given to women for the same work, even when it is known to be as well and often more thoroughly and conscientiously done than by men, is another wrong to be righted. Some may urge the law of "supply and demand" as regulating these things; but on the face of it, it seems unfair that smaller pay should be given, *not* because the work done is inferior but because it is done by an inferior being—a woman. Many hope that, in the not distant future, woman, too, will have a voice in politics as she already has on school boards and sanitary boards. Lastly, we may surely hope that Christian principle will soon triumph over the tyrant fashion with its everlasting changes; when such things as waist binding, for example, shall be unknown. It is already beginning to be abhorred and put in the same category—where it rightly belongs—as foot-binding. We don't at all wonder that here in Shanghai the native Presbyterian brethren refused to have anything to do with anti-foot-binding unless waist-

binding should be mentioned on the same pledge. The Western tyrant fashion has, we think, a good deal to learn from the modest dress of the Chinese woman.

The time is most surely coming when the grand truth so emphasized by our Lord that *all* are the children of God, and that emphasized by Paul, which is the same in other words, viz., that the Spirit of God consciously or unconsciously dwells in every man—and certainly in every true Christian—shall make women as well as men preserve their bodies and spirits healthy and pure, fit to be constantly presented as living sacrifices in the exercise of all the varied activities necessary to our Christian civilization and according to the special gifts with which each man and woman is endowed.

(*To be concluded.*)

Money in Missionary Work.

[This article is a report of the meeting of the Peking Missionary Association held on September 29th, 1899. The theme of the meeting was, "Money in Missionary Work," and the principal address was delivered by Rev. Calvin W. Mateer, D.D., of Tengchow.]

REV. C. W. MATEER, D.D. :—During recent years there has been a growing sentiment in favour of giving no money to the Chinaman, either to teach or to preach. This sentiment has largely been propagated from home. Dr. Nevius' book on "Missionary Methods" has had large influence in creating this sentiment. Many young missionaries have come out with preconceived ideas, and even with definite instructions from the Boards, as to a financial policy. They have come with a determination to teach the older missionaries a better way. Such missionaries have either seen their errors after a few months, or have been the cause of much trouble in their missionary stations.

The question before us is a great one. Money is a tremendous power. "Money answereth all things" is a sentence truer now than when it was first spoken. In modern civilization it is omnipotent. It is needed not only for the conduct of business, but also for educational and benevolent enterprises of all kinds. It is an essential factor in the onward progress of civilization.

I wish to divide my subject into three parts: I. Money which the missionaries spend on themselves. II. The use of money in educational work. III. The use of money in evangelistic work.

I. Money which the missionaries spend on themselves.—Missionaries now spend a great deal more money on themselves than they

did when I first came to China ; they have better houses, take more frequent vacations, and take longer journeys. At the same time missionaries are trying to enforce on the Chinese ideas of stricter economy. Does there not seem to be an inconsistency here? The supposed extravagances of missionaries, as reported at home by 'globe trotters, have been the cause of a widespread dissatisfaction with the conduct of missionary work. This has led to the organization of societies which will send out cheaper missionaries. But the inconsistency is not alone to be found in the missionary body on the field. The home church, which to-day so cries for economy in the conduct of missions, is wealthier, and spends more money on itself than ever before.

II. The use of money in educational work.—In the Shanghai Missionary Conference of 1877 there was a very strong sentiment against educational work. One speaker said that if he had the control of sending fifty men to China, forty-nine should be preachers, one a doctor, but none should be devoted to educational work. This man has lived to see a change in his own opinions. Missionaries cannot leave education behind if they would; and they ought not if they could. The logic of facts has forced men who at first did not believe in educational work to begin teaching sooner or later. The Chinese church needs education to make it able to defend and protect itself. Not only is the college needed, but the high school and day-school too, . . . all lines of educational work are needed. The idea in education should not be simply to Christianize the students; it should also aim to make of them leaders for the church and influential factors in Chinese civilization. As to a financial policy, we, in Tengchow, determined to spend enough money to succeed. To spend half enough is to throw away all that is spent; this is a principle recognized in business. In our college we were at first obliged to find everything; as years went by we gradually furnished less and less. If a Chinaman will not pay for an education, should we then refuse to educate? Such a policy would be suicidal.

As to the bearing of the teaching of English on the financial question our experience has been that even though the running expenses of the school might be paid from the tuition which could be demanded if English were taught, yet to carry on the school in that way does not pay. We are better judges than the Chinese of what they need; we must not merely teach what they want; education is not a mere business enterprise; it stands on a far higher plane. We are justified in spending enough money to make our schools both thorough and Christian.

III. The use of money in evangelistic work.—Under this topic I wish to speak to two points: (1.) The use of money in employing

men to preach to the heathen. (2.) The use of money in employing men to shepherd the small churches.

(1.) The employment of evangelists and preachers of every grade to preach to the heathen.—Some say that foreign money ought not to be used to pay the Chinese to preach. I have never been able to see the slightest shadow of logic or common sense in this statement. True, the mercenary motive may enter in, leading some to seek employment as preachers in order to gain a livelihood; but, after all, preachers can form but a small proportion of the total church membership, and the danger grows proportionately less every year. He is not a wise man who spends his whole life trying to avoid every conceivable abuse or misuse of money. The number in proportion who preach the gospel from wrong motives in China is probably no greater than in America. Some say that the employment of Chinese preachers causes them to lose their influence over the people. This is even still more true of the foreign missionaries, whose motives are constantly misjudged by the Chinese. I believe that there is no more economical investment of money for the evangelization of China than in the employment of native preachers. The salary, we will say, of one foreign missionary will support twelve native preachers; set off two of the twelve as being unworthy; this still leaves the result that ten fold the work is done by the same amount of money when applied to the employment of native workers as compared with the employment of foreign missionaries. Moreover, one Chinese preacher will, on the average, bring as many men to Christ as one foreign missionary. Train, prepare, and use Chinese to preach the gospel.

(2.) The employment of native pastors.—I believe that money should be spent here too. Dr. Nevius and Dr. Ashmore have advocated self-nourishing churches. Of Dr. Ashmore's field I do not know, but I do know that there are no self-nourishing churches to-day in Dr. Nevius' former field. It is claimed that these self-nourishing churches gradually become able to support pastors. Experience proves otherwise; such churches are not trained in giving and do not learn to become self-supporting. The best way to make churches self-supporting is to put trained men over them, who shall exhort, reprove, stimulate, and help. It will not do to say to the churches: "If you do not pay for a preacher, you cannot have one;" this would just suit the Chinese, for they would at once reply, "Very well, we will do without."

In closing I would say that I am not a radical advocate of the use of money. He is not the wise man who uses much money or no money; but he who uses it wisely, wields a great power for good.

Dr. DUDGEON, in following, said that he quite endorsed all the points which Dr. Mateer had made. The middle course was certainly the best. One of the greatest mistakes which had been made in the past was in the employment of Bible colporteurs. In the matter of missionary living we seem to be learning the art of getting away from, rather than getting near to, the Chinese.

Dr. WHERRY appreciated Dr. Mateer's remarks, and with scarcely an exception, approved the spirit of all that he said. There is a reaction from the extreme views of self-support. There is not great temptation for missionaries to spend too much money on themselves on account of their limited salaries; certain things which are wise provisions for health are to be considered as essential. One remedy for the present financial situation would be for the Boards to send out a few less missionaries and allow more money to be spent in the employ of native workers.

Dr. MARTIN mentioned the fact that it is a universal practice at home to give aid to feeble churches, and that these churches take a pride in becoming self-supporting as soon as possible. The native church in China would show the same disposition. The Boards might make a *per centum* grant of help. He fully agreed with Dr. Mateer's position. We need money; it is the oil on the axles of the locomotive.

Dr. LOWRY said that he could subscribe to almost every sentence that was uttered by the speaker. The power of money is its wise use. Ten-fold more money used wisely would mean one hundred-fold more fruit. The home secretaries should consider themselves only the agents for the money contributed by the churches; the missionaries on the field should be the administrators of the funds.

Mr. WHITING said that the subject of the evening was certainly one of the most important and at the same time one of the most perplexing with which we have to deal. The principles enunciated by the speaker would probably meet with the approval of all present; a difference of opinion would appear in the application of the principles. As to the financial condition at home, the churches are well able to give vastly more than they are willing to contribute to the work of foreign missions.

Mr. HEADLAND said that he had recently seen some statistics which had arrested his attention. The contributions of the churches of the United States to foreign missions are \$5,000,000 (gold) per annum, which is a sum just equal to Carnegie's income, and is also equivalent to the sum spent for chewing gum in the United States. For her own maintenance at home the church spends \$100,000,000. But the sum of \$400,000,000 is spent on tobacco and \$1,200,000,000

for liquor. Such facts as these need to be presented to the church at home. The volunteers and those who have the volunteer spirit, but cannot come to the field, should be doing this work of arousing the church. As to financial policy on the field, we should educate and support *wisely*.

Dr. MATEER, in closing, urged that letters be written to the religious papers at home on the missionary work; it will do no good to write to the Board secretaries, for the information will be pigeon-holed and will never reach the public eye. It is a mistake to suppose that all missionary work can be done by foreign missionaries. Many more natives must be employed. That missionary is best reproducing his life who trains and prepares men to carry on the work when he is gone.

D. WILLARD LYON,

Sec. Peking Missionary Association.

The Tao Teh King. An Analysis. II.

BY C. SPURGEON MEDHURST.

The Meaning of Tao.

THE crux of Lao Tze is this term Tao (道); the difficulty in dealing with which is that the old mystic suggests but never explains. Four eminent scholars—Julien, Chalmers, Legge, and Strauss—wisely leave the word untranslated, and Lao Tze's latest translator, Dr. MacLagan, follows their lead. Prof. Legge, despite his very great knowledge of classical Chinese, gives up the attempt to fathom its mysteries and says: "Its sudden appearance in the field of non-existence, producer, transformer, beautifier, surpasses my comprehension." M. Abel-Rémusat and Prof. Gabelentz accept "Logos" as its equivalent. M. Julien sufficiently indicated his conception of the term in the title he gave his translation of the Tao Teh King, "*Le Livre de la Voie et de la Vertu*." This is as far as Julien goes, and Carus is misleading when he says: "We might translate it 'word,' or (as does Stanislas Julien) 'path.'" In the text of his version Julien does not translate Tao. Legge agrees with Julien's interpretation so far as to write, "道 is equivalent to the Greek ἡ ὁδός, the way." He further describes it as "not a positive being, but a mode of being."

Mr. Balfour writes, "that the character Tao 道 may be properly translated 'reason' in certain instances, I do not deny. That it approaches the idea of λογος in the Johannine sense of the

word, appears generally allowed. For the rendering of it by 'way' there are both etymological and philosophical recommendations which may not be overlooked. But that none of these is the true meaning of the word in its esoteric sense I hope to show in a few words." NATURE is Mr. Balfour's choice for Lao Tze's Tao. He contends that this translation causes "nine-tenths of the difficulties attending the study of this beautiful philosophy" to disappear. Nevertheless it does not generally commend itself. Those who would investigate this question farther will find it fully discussed by Dr. Legge in his introduction to his "Texts of Taoism." (Sacred Books of the East. Vol. XXXIX.)

Neither is Dr. Paul Carns' rendering of Tao by "reason" quite satisfactory. The learned Dr. would, in my opinion, increase the value of his work if in future editions he were to deal in a more liberal manner with Lao Tze's Tao, and instead of vainly trying to find one English synonym for its multiple shades of meaning, were to render it by different words according to its connections. It is an unknown quantity, an algebraic x , which may be paraphrased, but which cannot be translated. Lao Tze himself recognized it as unnamable, and therefore he called it Tao.* He thus gives unusual latitude to his translators. I would suggest therefore to Dr. Carns that he reserve "reason" for the passages where Lao Tze represents Tao as the life-producing, life-preserving power, or as the methods and processes of nature, and that elsewhere, where Lao Tze uses the term to represent the doctrine or standard of life, he substitute "realization" for "reason." To understand Lao Tze some attention must be paid to Indian philosophy. Mr. Narendranath Dutt, better known as Swami Vivekananda, until recently an energetic exponent of neo-Hinduism, says in his "Brahmavadin:" "Realization is the soul, the very essence of religion." This, in a sentence, sums up the Tao Teh King. While realization does not embrace all that the Tao is, and no single word can, it does, I venture to think, often suggest better than "reason" what Lao Tze aimed at expressing. One great objection to the use of reason as an analogue for Tao is that in a translation it hides from the reader Lao Tze's never-absent thought, that the Tao transcends the senses and man's power of reasoning about it. Regarded as reason, Tao is more than the intelligence which recognizes self-evident truths; it is itself the truth.

Dr. Edkins believes Lao Tze's Tao to be a foreign importation. It is, he thinks, the "Chaldean memra, the Logos of Philo, and the Sophia of other ancient writers in the Apocrypha." He probably supplies the clue to the maze when he writes: "The word Tao, as

* Chap 25. 吾不知其名字之曰道強爲之命名曰大大曰逝逝曰遠遠曰反

used by Lao Tze, means the principle which lies at the foundation of the universe."

What then does Lao Tze really mean by this mysterious Tao, which he loves as a man loves his mother, and upon which he builds his ethical system, trusting that through the Tao the crooked shall be straightened, the imperfect shall be made complete, the lowly shall receive abundance as sure as valleys naturally and without any effort of their own fill themselves with water? A close and careful examination of the matter has led me to the conclusion that Tao stands for abstract goodness as a law of being: that eternal principle of right as opposed to the wrong we see all around us, which lies at the foundation of the universe. It is at once a revelation and a law. It is the unseen reality which gives shape and colour to all things. It is that which the inward eye must see if the spirit is to be purified. Grasp this idea and you have grasped the true inwardness of life, or as the French say, *la vérité vraie*.

Although the distinction is by no means well defined in the Tao Teh King, it is plain that Lao Tze viewed Tao under the two aspects of the conditioned and the unconditioned. Unconditioned, though not unrelated to man's consciousness, it is unintelligible and incomprehensible. In this state he describes it as being before heaven and earth (有物混成先天地生), calm, formless, changeless (寂兮寥兮), unnamable (無名), intangible, obscure, abstruse, etc. (微物恍云云). Yet it is the world's mother (天下母) and the asylum of all things (道者萬物之奧). When, however, it enters the consciousness of man it is necessarily conditioned, and therefore limited and imperfect. Accordingly Lao Tze describes it as flavourless when it issues from the mouth, as almost imperceptible to the eye, and difficult to catch with the ear, yet even so it is inexhaustible.* Even when conditioned by contact with creation it is all-pervading, while all nature depends upon it.† Its natural tendency is, however, to return to its former unconditioned state (反者道之動). Nevertheless it is always easy of access to those who wish to know it (大道甚夷). It impartially assists the good (天道無親常與善人. Comp. Shu King in loc.) It is all-powerful, and gains victories without strife. It responds without speaking. It does not call, but all things voluntarily come to it, and though slack in its operations, it is always effective.‡

Confucius recognized other claimants for man's worship than the one Supreme Being, but Lao Tze left no room in his system for these. Everything is inherent in the Tao, not everything is the

* Chap. 35. 道之出口淡乎其無味視之不足見聽之不足聞用之不可既。

† Chap. 34. 大道汎兮其可左右萬物恃之以生而不辭。

‡ Chap. 78. 天之道不爭而善勝不言而善應不召而自來繹然而善謀。

Tao, but everything has its being in the Tao, and is one in nature with it. To return to this source of all being, to break through all that divides creation from it—this, in a word, is the highest object of Lao's philosophy, and so, while in its subtle essence the Tao is beyond man's comprehension, in practice it is well within the scope of his powers.

Here is a vital difference between Lao Tze's doctrine and Buddhism. According to Lao Tze, underlying the phenomena of nature, whether manifested, or unmanifested, there is the Tao, that eternal law of goodness. Buddhism, on the other hand, maintains "that existence, at least individual existence, in itself is an evil, and the source of all the misery in the world."

Although Lao Tze attributes omnipotence to the Tao the term must not be regarded as a synonym for God. Lao Tze never ascribes creative energy to the Tao, as the New Testament, for example, refers the creation of all things to the Logos. Neither Lao Tze nor any subsequent Taoist was competent to conceive creation in the Christian sense. With them the genesis of the universe is not a creation but an infinite ideation. The Tao is always an abstract principle, never a concrete being. T'ien (天) in the Tao Teh King is never a personality such as Ti or Shang Ti, but always a qualifying term.

I had written thus far when a colleague called my attention to Mr. Chavannes' monumental work, "Les Memoires Historiques de Se Ma-t sien," which I had not previously seen. On pages xviii-xxi. of his exhaustive introduction to the works of Sz Ma-ch'ien, M. Chavannes reviews Lao Tsz and the Taoist philosophy. Following M. Julien he translates Tao as "the way," and describes it as a continual becoming (*"il est la vie de l'incessant devenir"*), which is an unexpected support of my contention that Dr. Carus would better represent the mind of the old philosopher if, in future editions of his Tao Teh King, he sometimes substituted "realization" for "reason" as a rendering of Tao.

Non-action or Non-assertion.

The second great problem of the Tao Teh King is the phrase Wu Wei (無爲). These two monosyllables colour and shape the whole of Lao Tze's teaching, and like Tao the phrase is exceedingly difficult to translate. It means contemplative action or contemplation in acting—an idea altogether foreign to our severely logical Western minds, with their proneness to give action the first place. Wu Wei has been translated non-action or doing nothing, but as Legge says: "The Taoistic 'doing nothing' was not an absolute quiescence and inaction, but had a method in it." Dr. Carus renders

the phrase by "non-assertion." This is the best translation I have seen, but it does not always convey to an English reader Lao Tze's meaning, and whenever used of the government should, I would suggest, be rendered "non-interference." In every-day life Wu Wei is "non-assertion," that quiet acquiescence in the course of nature which we find it so hard to learn; but when applied to the actions of the government Wu Wei means, "don't interfere, do not harrass the people by making many laws." Prof. Legge gives another turn to the phrase when he describes it as "doing nothing for the sake of doing it;" and again, "the Tao forbids action with a personal purpose, and all such action is sure to fail in the greatest as well as in the least." In a word, Lao Tze's doctrine is that there is a non-action or inaction, which is both powerful and active, nor is the notion quite so contradictory as might at first sight appear. It is well summed up by Dr. Carus as follows:—

"He who attempts to alter the nature of things, will implicate himself in a struggle in which even the most powerful creature must finally succumb. But he who uses things according to their nature, directing their course, not forcing them or trying to alter their nature, can do with them whatever he pleases." (See also Sz Mach'ien. 史記太史公自序).

This quotation sufficiently sets forth one aspect of the subject but does not cover the whole ground. Lao Tze felt that the social ills of mankind were for the most part caused by a too paternal government (what would he have said about such a government as we see in Russia and elsewhere on the European continent?), and that if the government abstained from meddling with the affairs of its subjects and allowed things to follow their nature course, the people would develop their natural dispositions, and all would be well. This feature of Lao's philosophy has puzzled me a good deal. It looks like a policy of drift, and nothing, whether animate or inanimate, can drift without coming to ruin. But Lao Tan taught no such shallow doctrine. To be understood, the teachings of the mystic must be considered as a whole. No mere examination of the passages where he happens to mention "non action," will reveal his mind. It is impossible to exhibit the gist of the teaching of the Tao Teh King on this matter by quotations. When, however, the work is carefully studied as a unity, it appears that meditation on the Tao is always held to be equally important with the habit of letting things take their course. Indeed, I have a shrewd suspicion that if we could cross-examine Lao Tze on this point, he would say that it is useless anyone trying to accomplish anything by the principle of *laissez faire* unless the Tao is pre-eminently present. Wu Wei is effective only as it is permeated by the powerful influences of the almighty Tao.

The Tao Teh King, in fact, presents us with a defective but diffusive statement of a very important Christian conception. Translated into ordinary every-day English, and robbed of the mystical, paradoxical atmosphere with which Lao Tze loved to enfold his teaching, it is this: He who has no root in the unseen, no rest in the Tao, will be energetic, but not efficient, while he whose life is an amplification of the mysterious Tao, will be efficient, but not energetic. In the same way it may be said of the Christian minister or missionary that all his activities are "non-actions," idle acts, when compared with his real work, which is quiet intercession.

If any object that I have gone beyond the Taoistic commentaries in reading this Christian sense into my author, I reply that Lao Tze's commentators were often inferior men, that they sometimes used his text as a platform from which to cry their own nostrums, and that to get at the real meaning of the master, they must occasionally be put aside. Whether or not my reading of Lao Tze is forced, each student must decide for himself by a minute and careful analysis of the text.

Government.

As I have already had occasion to refer to Lao Tze's ideas of government, it will be well at this point to examine them more in detail. He is the truest ruler, thought Lao Tze, who acts in all things as if he were doing nothing. The government ought "not to govern, but simply to administer." His great bug-bear was over-legislation. "If," he says in chapter 58, "the government is tolerant, the people will be without guile. If the government is meddling, there will be constant infraction of the law."* Again, "in governing men and in serving heaven, there is nothing like moderation."† "Govern a great nation as you would fry a small fish,"‡ viz., neither gut nor scale them. In chapter 51 he is even more extravagant. After giving a fanciful and unique account of how things came to be, he suddenly springs on the reader the assertion that the Tao is universally revered and is powerful because it is nowhere embodied in a command.§ Confucius stated that because Shun made himself revered he governed without effort, but the non-action of Shun is totally different from the Wu Wei of Lao's ideal sovereign.

Lao Tze's principle of *laissez faire* in the matter of government has been the standard by which each successive dynasty has ruled

* 其政悶悶 其民醇醇 其政察察 其民缺缺。

† Chap. 59. 治人事天莫若壽。

‡ Chap. 60. 治大國若烹小鮮。

§ The whole passage reads as follows: 道生之德畜之物形之勢成之是以萬物莫不遵道而貴德道之尊德之貴夫莫之命而常自然。

in China, and no country in the world, with any pretensions to civilization, has such a stationary code. Her entire domestic policy is based on the supposed inherent goodness of human nature, and the largest possible discretionary power is given to her administering officials. It is doubtful if she carries these optimistic ideas into her foreign relations. (For Confucius' views on government, see Legge's Chinese Classics. Prolegomena, pp. 102-109).

Like his countrymen Lao Tze was no political economist, and those whose creed is democratic rather than bureaucratic, who accept Gen. Grant's maxim, "If you think that a law is unjust, enforce it; the people will do the rest," and denounce the sentiments of Bishop Horsley, who held that the people had nothing to do with the laws except to obey them, will find little that is profitable in Lao Tze's opinions on government. His treatise was written to teach this art, but its value lies elsewhere. Those interested in imbing the Chinese with democratic ideas, will find interesting sentences in Giles' dictionary under the character 民, No. 7908.

Before leaving this subject we should hear Lao Tze's views on capital punishment. They are very advanced, and received the approval of T'ai Tsn, the founder of the Ming dynasty. (See Carus, pp. 320-321). "There is always a great executioner. Now for any to act the part of the great executioner, may be described as taking the place of the great carpenter who hews. It is seldom that he who undertakes to hew instead of the great carpenter, fails to cut his hands."*

Lao Tze's Love of Silence.

As certain sinologues have sharply criticised Lao Tze's doctrine of silence, it demands separate attention. The following are the passages in question: "Therefore the holy man accomplishes without effort and instructs without speech."† "Instruction by silence and the benefits of acting as though doing nothing, few under heaven attain to this."‡ "The greatest sound is never uttered." || "Those who know, do not speak; those who speak, do not know."§

In their terse blunt brevity Lao Tze's statements are not at first likely to commend themselves to us, but they grow in force as we become accustomed to our author's style. Dr. Chalmers adds a note to the first passage quoted, in which he says: "Emerson makes Socrates say, 'All my good is magnetic, and I educate, not by lessons,

* Chap. 74. 常有司殺者夫代司殺者是謂代大匠斲夫代大匠斲者希有不傷手者矣。

† Chap. 2. 是以聖人處無爲之事行不言之教。

‡ Chap. 43. 不言之教無爲之益天下希及之。

|| Chap. 41. 大音希聲。

§ Chap. 56. 知者不言言者不知。

but by going about my business.'” Lao Tze after all is right. The highest religion is always unspoken. We all know what it is to have “thoughts too deep for speech.” Instinctively we feel that the loudest talker is often he who has the shallowest intellect. The world is always ready to acknowledge the man who acts rather than speaks, who can “instruct without speech.” Good words are often misunderstood. Good deeds never. Scherer tells us the plain truth when he says: “*Le mot c'est l'artisan des idoles.*” It was a healthy instinct which led Lao Tze to plead for silence. It is a plea we might all heed without loss. One of the most profound of present-day English writers well says: “Religion begins and ends in the unutterable. It comes from a source that we cannot express; it wells up in the soul in emotions that no form can properly hold; and in its best result it embodies itself in what is higher and more enduring than speech.” The kingdom of God consists not in word but in power, and therefore Lao Tze with a true insight would have mankind speak less but think more, dwell less in the outer portal of speech that they may have more leisure in the still chambers of their souls. “Let your abstraction,” he says, “be complete and let quietness be carefully preserved.”* But to what end? “The good man is the bad man’s instructor, while the bad man is the good man’s capital.”†

Silence regarding Music.

While defending Lao Tze’s advocacy of silence I cannot avoid expressing my surprize at the silence of the mystic concerning music. So far as I know no one has called attention to this fact, but to me it is a most significant omission, and throws considerable light on Lao Tze’s character. *A priori* we would have said that the old mystic would have found nothing better than the weird mystery of music to illustrate the power of his Tao. Both his rival Confucius and his disciple Chuang Tze attribute all but divine power to the magic creations of the musician, but Lao Tze has no use for his harmonies. He only once refers to them and then disparagingly. (See Chap. 35 of the Tao Teh King.)

Non-desire.

Wu Yü (無欲), or absence of desire, is a continuation of Wu Wei (無爲), or absence of action, which we have already considered. Wu Yü means, says Legge, to be “free from all external aim.” It is, says Carus, a request to man to have no will of his own, “but to do what according to the eternal and immutable order of things he

* Chap. 16. 致虛極守靜篇

† Chap. 27. 故善人者不善人之師不善人者善人之資.

ought to do. It is the surrender of attachment to self." But Lao Tze shall speak for himself. "The sage puts himself last, and yet is first; abandons himself, and yet is preserved."* "Therefore the holy man (the sage) acts without expecting returns; completes his work, but does not dwell on it. Does he ever desire that his worth may be known?"† "The sage (or the holy man) knows, but does not show himself; loves, but does not honor himself."‡ "There is no sin greater than giving the rein to desire. There is no misery greater than discontent. There is no calamity more direful than the desire of possessing."§ "Because the Tao is "ever desireless, it may be classed with the small."§ "Therefore he who is eternally desireless will be able to penetrate that which is mysterious."¶ "It is only those who do not exert themselves on behalf of life who are worthy, or who value life."**

When a man has rid himself of all desire—desire always means grasping after something beyond reach—he will be possessed of the Tao. Being filled with the Tao he will desire nothing else. The natural result will be that nothing will any more resist or recede from him. Eternal life will be his portion. Such in brief is Lao Tze's teaching. It is not new. "The highest teachings as to the ultimate ends of life are in fact fundamentally the same." All philosophy is a painful struggle towards the goal, a goal which the New Testament briefly summarises, "Set your affections on things above."

The Ionic school of Greece had its counterpart to the Tao in its τὸ πρέπον, or that which befits the perfect man. The Stoics of Rome would have endorsed Lao Tze's teaching concerning desire. "Ever remember," wrote the philosophic Emperor, Marcus Aurelius, "that happy life depends not on many things." Spinoza enforced Lao Tze's doctrine when he declared that "strife, envy, hatred, and fear are the constant penalty of loving perishable things, but love toward a thing eternal and infinite, feeds the mind with pure joy, and is wholly free from sorrow." The latest exponent of Lao Tze's philosophy—though it is not likely she has read our author—Mrs. Anne Besant, outdoes the old philosopher himself. "Not cease from action, that is unnecessary, but act without desire, making every effort which is necessary, yet indifferent to the result . . . For the man of action who performs every action because it is his duty, and remains indifferent to the fruits thereof,

* Chap. 7. 是以聖人後其身而身先外其身而身存。

† Chap. 77. 是以聖人自見而不自見欲賢耶。

‡ Chap. 72. 是以聖人自愛而不自貴。

§ Chap. 46. 罪莫大于欲禍莫大于不知知足莫大于欲得。

§ Chap. 34. 常無欲可名于小。

¶ Chap. 1. 故常無欲以觀其妙。

** Chap. 75. 夫唯無以生為者是貴于貴生。

that man in the world is the servant of God Such a man makes no karma, for such a man has no desire ; such a man creates no links which bind him to earth ; such a man is spiritually free although around him actions may spring up on every side." Another writer of the same school says : " Imagine each desire as a hook fastened on to the things you long for ; each hook attached to some worldly object. On every hook is a chain which winds around you, binding you to earth. With every desire that you can overcome that hook unfastens, the chain loosens, drops from you, and then does the spiritual force surge up." (The Countess Wachmeister).

There must be truth in a doctrine which comes to the surface in such widely differing systems and connections, and we are bound to enquire whether it has any countenance from Christianity. The religion of Jesus, through the efforts of its ubiquitous and enthusiastic missionaries, is permeating and dominating every other faith. Did he also teach the suppression of desire ? We know that he said : " The kingdom of heaven is within you." Be not anxious about food and clothes, " but seek ye His kingdom and His righteousness ; and all these things shall be added unto you." " Lay not up for yourselves treasures upon the earth." " Lay up for yourselves treasures in heaven." Christianity, then, does advocate the duty of holding lightly to the things of earth, yet not because material possessions are evil, but rather that their possessor may have the power of, at any time and in any place, withdrawing from the outer world with its brilliant illusions into the profound silence of his own heart. It here differs from Lao Tze's doctrine of non-desire, and likewise from the teaching of Confucius on the same topic. They would suppress desire because of itself, because it is an evil and leads to evil. Jesus Christ would suppress, or rather absorb, men's desires by giving them something more worthy. He would purify, not pull up ; elevate, not destroy. Lao Tze sought to persuade men to rid themselves of all desire that their attention—not their affection—might be concentrated on the great Tao. Christianity has a better reason for enforcing the non-desire of lower things. Hear the Christian prophet, " The desire of our souls is to thy name and to the remembrance of thee." (Isaiah xxvi. 8). Hear also the Christian mystic, " O how powerful is the pure love of Jesus, which is mixed with no self-interest nor self-love." (Thos. à Kempis).

Lao Tze and Confucius.

We cannot leave Lao Tze until we have considered his teaching in the light of his rival—Confucius. For this there is no better starting point than this question of desire. Both believed in a past golden age, a felicitous state where everyone was happy, and pain

and misery were unknown. Both believed that heaven's most precious gift to man is his faculty of apprehending perfection, but that his comprehension of it is obscured and the clear stream of his original purity muddled by the daily doings of every-day life. Their original conceptions were alike. Only when they expound the way to the goal do they begin to differ.

Confucius would regulate the nature of man by study and a correct deportment. Yen Yuen asked him about perfect virtue and the steps necessary for its attainment. Confucius replied: "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety." Lao Tze, on the other hand, would purify the heart by withdrawing from all the busy activities of life and by constant meditation on the Tao, an attitude which is distinctly Brahminical. His teaching in this respect is similar to that of the Hindoo poem—the Bhagavad Gita. Arjoon's divine-human teacher tells him that desire is the root of all man's offences, and that desire must be altogether abandoned. "It is the enemy," he says, "lust or passion, insatiable and full of sin, by which this world is covered as the flame by the smoke, as the sword by rust, or as the foetus by its membrane. This inveterate foe, in shape of desire, raging like fire, and hard to be appeased, obscures the understanding of the wise man. The destroyer of wisdom and knowledge must be destroyed."

The interest of the Confucianist in the possibility of being without desire is speculative and retrospective rather than a question of practical politics. With Lao Tze and his school, however, it is a matter of life and death. The Confucianist looking back to the beginning of things says: "That was the auspicious age when man's passional nature not yet having stirred, he was free because free from desire." Lao Tze, without pondering on the past, said: "Man is now the slave of his desires. Unless he escapes this net he cannot enjoy the freedom of the Tao." Hence "renounce sage-ness, discard wisdom, and the people will gain a hundred-fold. Renounce benevolence, discard righteousness, and the people will again become filial and kind. Renounce skill, discard gain, and thieves and robbers will no longer exist."* Heraclitus, on another continent, had said similar things a little earlier. "Your knowledge of many things," he ironically told his fellow Greeks, "does not give you reason or wisdom." So Lao Tze, for truth is always the same whatever its outward aspect, felt that the "sage-ness," the "wisdom," the "benevolence," and "righteousness" which his fellows boasted, were but shadows, injurious to those who

* Chap. 19. 絕聖棄智民利百倍 絕仁棄義民復孝慈 絕巧棄利盜賊無有

followed them because they made truth impossible of discovery. What Frederick Denison Maurice says of Socrates, may with equal truth be said of Lao Tze. "To destroy the worship of power, and especially of intellectual power, may be said to have been the purpose of his life," and, like Socrates, Lao Tze would have destroyed the outward symbol that the inner eye might behold the eternal, unchangeable principles of the universe. Had he been as persistent as Socrates he might have met a fate not unlike that of the great Athenian.

Confucius on the contrary, while not denying the element of unreality in the "wisdom" and "righteousness" of his day would, as has been said, correct the evil by more profound study and a stricter observance of the rules of propriety. Meditation on the unseen he considered dangerous, and constantly strove to keep his disciples from straying hither. He did not talk about "extraordinary things, feats of strength, states of disorder, and spiritual beings," but contented himself with teaching "letters, ethics, devotion of soul, and truthfulness." He gave evasive answers to questions about death and immortality. (v. *Analects in loc.*)

Lao Tze and Confucius are here very far apart. Confucius insisted on the strict observance of all the social duties. Lao Tze on the other hand, perceiving the danger of the earthly excluding the heavenly, called for a renunciation of everything and a return to pristine simplicity (see Chap. 80 of the Tao Teh King), not knowing, to quote Maeterlinck, that "an act of goodness or justice brings with it a kind of inarticulate consciousness that often becomes more fruitful . . . than the consciousness that springs from the deepest thought." Nor should we too hastily condemn the old Chinese mystic for his ansterity. One of the noblest spirits of the church, Francis of Assisi, exacted a vow of poverty from his followers and taught that secular learning was dangerous to the soul, and wisdom to humility. It is not therefore surprizing that Lao Tze should have failed to realize that he had done but little for the real "self," even after he had discarded "sageness," "wisdom," and "skill" and had returned to a primitive state. "Man may," says a thoughtful writer, "cut himself from a thousand things which beautify and enrich life, to end by being the supremest of worshippers; all other glories being swallowed up in this supreme glory of being separate from and inwardly superior to everybody else." The Crusaders are an example. They believed themselves to be under the guidance of God's angels, and laying aside their military pomp when they reached Jerusalem, entered the holy city under the guise of pilgrims, but no sooner were they within the walls than they abandoned themselves to wild orgies of riot and bloodshed. An old Indian

master, who thoroughly understood human nature, said: "The vanity of others may gradually die out, but the vanity of the saint is hard indeed to wear away." "The Son of Man came eating and drinking." I must not, however, be understood to be inferring that Lao Tze himself was insincere. On the contrary, I believe him to have belonged to that company of rare souls who not merely talk of, but who actually attain to that most difficult of all graces, that perfect humility which is content to live without the fulfilment of ambition, and the many beautiful passages in which the old philosopher discourses on this theme are, I take it, transcripts of his own heart's experience.

It is characteristic of the grand, old, simple Greeks, that though as orderly and as credulous as the Chinese, and valuing the wisdom from above as truly as Lao Tze, they never fell into the blunder of regarding asceticism as necessary to its acquisition. Pythagoras, as much as Lao Tze, believed in an eternal wisdom which men most adore in silent wonder, but while the philosophy which Pythagoras taught "could not be carried out except in a unity of living men," the old Chinese hermit believed that solitude and silence were necessary for a proper contemplation of the eternal law. Accordingly he advocated the abandonment of life's duties on the ground that they made men unspiritual. "Wherefore though the Emperor be enthroned and his ministers appointed, holding their badges of office in front of them and riding a chariot of four, they are not like the man who, sitting still, enters into this Tao."*

It was of course impossible for a man like Confucius to sympathize with such a position, and there is irony mingled with respect in his summary of Lao Tze's character. "I know that the birds can fly, I know that the fishes can swim, I know that the wild animals can run. For the running, one could make nooses; for the swimming, one could make nets; for the flying, one could make arrows. As to the dragon, I cannot know how he can bestride wind and clouds when he heavenward rises. To-day I saw Lao Tze. Is he perhaps like the dragon?" His interview with the recluse confirmed him in his resolution to have nothing to do with mysticism, and like Comte and Spencer he set himself to frame a philosophy which excluded the spiritual. Therefore when "Ke Loo asked about serving the spirits of the dead, the Master said: 'While you are not able to serve men, how can you serve their spirits?' Ke Loo added: 'I venture to ask about death?' He was answered: 'While you do not know life, how can you know about death?'" (Analects. Legge)

* Chap. 62. 故立天子置三公雖有拱壁以先駟馬不如坐通此道。

Both mystic and moralist were wrong. Each lacked a full orb'd imagination. Lao Tze erred in one direction. Confucius in another. The spiritual and the physical far from being antagonistic may be harmonized and made of the highest value one to the other. Browning with his usual profound insight says—I quote from memory: "Nor soul helps flesh more than doth flesh help soul." Meditation on the unseen is not inconsistent with faithful devotion to the ordinary affairs of life. Galileo dreamed of the planetary revolutions while polishing mathematical instruments for a living. Although Spinoza ground lenses he worked out the principles of a new philosophy. Burns composed his immortal poems while following the plough. Carey conceived modern missions while mending boots and shoes. Paul made tents, and Jesus, the world's Saviour, wrought at a carpenter's bench.

In Memoriam.

Mrs. Frank P. Gilman died at the home of her mother in Sonyea, N. Y., U. S. A., on September 16th. As one who knew and loved her I write these few lines for the RECORDER. Marion McNair Gilman was born in Sonyea, N. Y., in 1855. Early in her life she made a speciality of art and commenced teaching it while yet in her teens. In 1884 she went to India as a teacher in the school at Woodstock, and the following year she was married to Rev. E. P. Gilman, a missionary of the A. P. Mission, under appointment for Hainan, South China. They came directly from India to Hainan. Mrs. Gilman was the first foreign woman to meet the natives of the island, and for some time she was alone among a strange and unfriendly people. Only those who have passed through a like experience can know or appreciate what a strain this was, both physically and mentally. For eight years she worked among the women of Hainan, always with enthusiasm and love, although part of the time in deep sorrow after her two oldest children were taken by the Master. Then she was in America for a furlough, and returned in 1896 in seemingly good health.

Early in the present year she broke down nervously, and returned with her husband and children to the U. S. She so far recovered that Mr. Gilman returned to Hainan in August, expecting her to follow him next year, and now comes the news of her death.

This in a few words is a bare outline of her life. But of her unselfish sweetness of character and love for the Chinese too much cannot be said. In Nodoo, her home for three years, the Chinese women, both Christian and heathen, continually speak of how Mrs. Gilman loved them. No one has found a way to their hearts as she did. Her life was not lived out to the full, but amid sorrows and changes it was lived beautifully and well.

Mrs. P. W. McCLINTOCK.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

The Society for the Diffusion of Christian and General Knowledge.

THE twelfth annual meeting of the Society for the Diffusion of Christian and General Knowledge among the Chinese was held at Shanghai, in the hall of the China Branch of the Royal Asiatic Society, on Wednesday, December 20th, at 5 p.m. Hon. John Goodnow, Consul-General of the United States, took the chair and made a very interesting address. We call attention to the following important statements made in the address, as showing the opinions of one who is qualified by his position and rare gifts to note the drift of affairs in China. Among other things Mr. Goodnow said:—

I am not one of those believing that China is again going backward. On the contrary, I hold that improved methods of communication, by bringing the people in touch with one another, are making a public opinion, arousing a feeling of patriotism, are, in fact, making China one nation, not only in form, but in the true nationality of solidarity of the minds and hearts of the people. The increasing use of Western methods and inventions is the fundamental cause of this.

The printing press has created the nations of the West. It has not lost its power. Its sphere of influence is now marked out in the East, and neither ignorance, nor militarism, neither Eastern nor Western greed, can re-darken the region where by Caxton's art the bright light of knowledge has begun to illumine the once dark places. I have faith also in the success of your work; you are making your fight along the lines marked out by the Great Captain, for the conquest of nations. Nineteen centuries ago he was confronted, not by a single nation, but by a world of ignorance, superstition, and suffering. He did not plan that His work should be done by armies and navies. He marked out the mind and conscience for His sphere of influence. Look at all history since then! The permanent conquests have not been by blood and iron, but by ideas and knowledge.

Never before has China been under the direct gaze of the whole world as it is to-day. Never before have its people been so insistently taught the value of other ideas and other civilizations as they are now by events being taught. They are forced to study, and naturally they turn to your Society, which has been so long in this work and which has now their respect. More effective than ever, then, must be the work of this Society: teaching them the undisputed facts of Christian civilization. You are organized to do the work. You only need money to carry on the work. I, as my distinguished colleague who presided over your eleventh annual meeting, "am convinced that the donation of the earnest philanthropist cannot be better applied than in furthering the work of this Society."

The report of the secretary, Rev. Timothy Richard, shows that the political reaction of last year has not been without serious effect upon the sales of the Society's publications, these having fallen from \$18,457.36 in 1898, to \$9,113.25 in 1899.

Of this change in the political atmosphere the secretary says : Last year we were able to report a marvelous awakening, such as China had not experienced for a *thousand years* before, when *tens of millions* were all astir with the new ideas which interested the most intelligent students in the land and the most enlightened viceroys and governors in the empire, headed by the Emperor himself. Our publications, which had a large share in bringing about this awakening, were in demand everywhere, and the printing presses in Shanghai could not print as many as were wanted, and our Society could not publish a sufficient variety; hence the Emperor decided to establish a Board of Translation, furnished with a large staff of literary men who would translate the best books of the world into Chinese, while our Society was asked to co-operate in this as well as in various other departments. But after witnessing at the close of our last year the execution of six zealous reformers without trial, the exile and the imprisonment of all the chief leaders of the reform whom the government could get hold of, the hearts of many were turned to stone. As the government punished as traitors all who seemed to depart from the old ways, a *reign of terror* was established, and the students of reform were afraid to be seen with books of Western learning in their hands.

Notwithstanding these discouragements, however, the Society did some splendid work during the year. The new publications amounted to 141,500 copies with a total of 8,199,400 pages, and the re-publications to 43,960 copies with 10,461,520 pages, or a grand total of 185,460 copies and 18,660,920 pages.

A very important matter undertaken was the formation of a scheme of education for the empire which has been elaborated with the co-operation of the Educational Association of China. This scheme will be more fully explained in the near future, and looks toward outlining courses of study for those desiring to acquaint themselves with Western learning. It will, we understand, suggest text-books, and will arrange for examination by competent persons of all those who desire to put their study to this test. The accounts as submitted by the Hon. Treasurer, James Buchanan, Esq., show a good balance on the right side.

Dr. Y. J. Allen, in seconding the motion for the adoption of the accounts, referred to the effects of the political reaction and expressed the opinion that there was no such reaction so far as the feeling of the people is concerned, that it was confined to government circles

and could be but temporary in its effects. As an illustration of the attitude of the people he mentioned some experiences on a recent trip to Soochow and Nanzing, at both of which places large numbers of wealthy merchants and, at Soochow, of officials as well, gathered together to consult with the secretary and himself as to the best methods of enlarging their educational facilities.

There can be no doubt indeed that the present lull in the demand for the books of the Society is due more to fear than aught else, and as we have before said in these columns the movement toward educational reform can no more be stayed than the advance of the rising tide.

The Society is to be congratulated on the great part which it has performed in stimulating and directing this movement, and we are confident it has a most important work to accomplish in the near future. It is extremely fortunate in having for its secretary a man of such gifts and wide experience and of such unflagging zeal as Rev. Timothy Richard.

We are glad to see, too, that during the coming year the working staff is to be increased by the addition of Rev. Donald McGillivray, who is set apart for this work by the Canadian Presbyterian Mission, and Rev. Mr. Walshe, whose services are contributed in the same way by the Church Missionary Society. It should also be mentioned that the Wesleyan Mission some months ago consented to allow Rev. W. A. Cornaby, of Hankow, to devote his rare abilities to the work of this Society, upon which he at once took charge of the *Missionary Review*.

The following officers were elected for the coming year :—

<i>President</i> —	Sir ROBERT HART.
<i>Vice-Presidents</i> —	Right Rev. Bishop MOULE.
	Rev. W. MUIRHEAD, D.D.
	CORNELIUS THORNE, Esq.
	GEORGE JAMIESON, Esq., C.M.G.
	J. J. KESWICK, Esq.
<i>Secretary</i> —	Rev. TIMOTHY RICHARD.
<i>Hon. Treasurer</i> —	JAMES BUCHANAN, Esq.
<i>Directors.</i>	

MESSRS. ADDIS, HARRIS, POATE, and Revds. Y. J. ALLEN, LL.D., J. EDKINS, D.D., W. A. CORNABY, J. C. FERGUSON, F. L. H. POTT, D. MCGILLIVRAY, G. W. WALSHE, P. KRANZ, and E. T. WILLIAMS.

Public Schools for Chinese.

AT a recent meeting of the Shanghai Literary and Debating Society the question of establishing public schools for the Chinese children in the settlements was very ably discussed.

The only serious objection urged against the proposal was the financial one. It was thought by some that it would be very difficult to raise the necessary funds.

It does not appear to us, however, that there ought to be any difficulty in this respect. Other communities provide educational facilities for their children, and surely the "model settlement" cannot do less.

It has been pointed out that the settlements were set apart for the residence of foreigners, and that the natives are there on sufferance, that foreign residents are therefore not bound to provide for their comfort. It is also said that a very large proportion of the expenditure incurred by the Municipal Council is made necessary by the presence of the Chinese. All this is true, but on the other hand, the Chinese are in the settlements because the foreign residents want them there. They build houses for them, and are only too willing to derive a profit from their willingness to live in them, and if the original intentions of the treaty powers were carried out and the settlements reserved for foreigners only, it is easy to see that land would be of comparatively little value, rents low and many fortunes that have been made in real-estate would be non-existent. No doubt the Chinese come into the settlements because they are attracted by trade facilities and by the protection to life and property afforded by the excellent Municipal government, but the favours are not all on one side. And if Chinese residents make greater expenditure necessary for police, they bear their share of the burden of taxation. They are seventy to one of the population it is true, and do not of course pay seventy times the taxes of foreigners, but they pay Municipal rates and by far the larger part of the license fees, that is, they pay according to the value of the property and privileges which they possess, and it is an open secret that no small part of the land tax, credited as paid by foreigners, is really paid by Chinese, whose title deeds are held in the name of foreigners. Certainly if the presence of Chinese in the settlements is more of a burden than a blessing, the remedy is easy; carry out the original intentions of the treaty powers, exclude the Chinese and confine the administration of the Council to the small area needed for foreign residents.

As we understand it, however, there is no intention to add greatly to the burden of the tax-paying foreigner. It is not for a system of *free* schools that the Chinese are asking, but for such facilities and supervision as will enable those seeking an education in English and in the sciences to obtain it by payment of a reasonable fee. It may be answered that such facilities now exist in the numerous mission schools and various private institutions. But mission schools are overcrowded, and many of the private schools managed by natives are not up to the mark. With such supervision as the Council could easily provide, a uniform standard could be enforced in all schools receiving any grant-in-aid, and such a grant-in-aid would enable private schools to secure properly qualified teachers and needed apparatus. We are informed that numbers of Chinese merchants will contribute toward the establishment of schools, provided the Council will assume supervision and thus guarantee the quality of the instruction, and we do not doubt the Chinese rate-payers would willingly pay the slight additional rate that it might be necessary to levy to cover the expense, thus relieving the foreign rate-payer, if that is desired.

It need hardly be pointed out that the establishment of such schools will be of immense benefit to the foreign residents in raising the general average of intelligence among their Chinese neighbours, diminishing their superstition, making much easier the enforcement of Municipal regulations, providing more efficient assistants in all departments of trade open to Chinese and in breaking down the anti-foreign prejudices which are a perpetual menace to the peace of the settlements. It is coming to be more and more generally recognized in all Western countries that education is so closely related to the good order of society as to require that it should be put under the control of the government, and while it is true that China has never ceded her sovereign rights in the settlements, it is nevertheless the part of wisdom on the part of the foreigner to set an example in this matter which cannot but exert a powerful influence throughout the empire and contribute very materially to the reform of the educational system generally throughout China, and thus assist in the diffusion of that enlightenment which is the first prerequisite to the removal of those barriers which have so long hindered the reformation of her government and the development of her commerce and industries.

Educational Association of China.

MEETING OF THE EXECUTIVE COMMITTEE.

THE committee met at McTyre Home at 8 p.m., December 12th, 1899, and was opened with prayer. Present: Rev. A. P. Parker, D.D., chairman, Revs. Timothy Richard, F. L. Hawks Pott, W. N. Bitton, Prof. E. R. Lyman, and Rev. J. A. Silsby. Miss Haygood being unable to attend on account of illness, Miss H. L. Richardson acted as her proxy.

The minutes of last meeting were read and approved.

The treasurer reported a balance from last meeting of \$292.36. A payment of \$2,585.87 was made for maps, charts, etc., ordered from England, and to the Mission Press \$1,355.88 in settlement of account ending June, 1899. Book sales at the depôt of the Society for the Diffusion of Christian and General Knowledge realized the sum of \$2,000, which amount was paid into our bank account. Thus the bank account shows an adverse balance of \$1,649.39.

The general editor reported as follows:—

1. Three thousand four hundred and sixty maps and charts have been purchased from W. and A. K. Johnston, Edinburgh, at a cost of £257.13.6, equal to nearly \$2,600 Mexican.

2. The last report from the Presbyterian Mission Press for the six months ending June 30th, 1899, showed that the Association was in debt to the Press for printing, etc., to the amount of \$1,355.58.

3. We received \$2,000 from the Society for the Diffusion of Christian and General Knowledge, proceeds of sales of our books that have been placed on deposit in their book store.

4. After paying the two amounts referred to in items 1 and 2, we find that we have overdrawn our account in the bank to the extent of about \$1,600, on which we are now paying 7 % interest.

5. I find, on examination of the records of sales of our stock at the Mission Press, that the sales of the same for the four months ending October 31st, amount to nearly \$1,400. If the sales continue at this rate to the end of the present six months we shall be able to pay off our indebtedness and have some margin over.

6. The Minutes, only, of the last triennial meeting, have been published and distributed among the members of the Association. The papers and discussions are now being printed, and will be ready for sale in a short while.

7. The list of Biographical and Geographical Names, authorized by the last triennial meeting, are now being put through the press, and will soon be ready for distribution.

8. One thousand copies each of Hayes' *Astronomy and Acoustics* have been printed and placed on sale.

9. One thousand copies of the new *Science Series*, nine volumes, have been published and put on sale.

10. I have had advertisements inserted in the *Recorder* and in the *Universal Gazette* (Chinese daily paper) calling attention to the new stock of maps and charts and to the new *Science Series*.

11. It seems desirable that I should add a word in regard to the present unsatisfactory state of our finances. This is undoubtedly due to the reactionary policy of the Peking government during the past year. If the reform movement had continued, our sales would have been very much larger and the two series of books—the mathematics and the new *Science Series*—which absorbed so much of our capital, would have sold off rapidly, and we should have recovered our capital with some profit. But the sale of all such books has been greatly retarded, and the result is that we find ourselves with a considerable amount of stock on hand that is selling very slowly indeed.

But we must, in common with many others similarly situated, hold steadily on, and hope for a speedy turn in affairs such as will bring about a new and greater demand for our publications, and thus open up to us opportunities for efficient work greater and more encouraging than ever before.

A. P. PARKER,
General Editor.

A communication from Rev. W. M. Hayes, was placed before the committee, offering to sell his interest in certain publications. It was moved that we accept Mr. Hayes' offer, and agree to pay him $7\frac{1}{2}\%$ in advance on the cost of all future editions of his works, and also the same percentage upon those now in stock upon which he has not yet received his royalty.

The translation of Loomis' *Differential and Integral Calculus* by Mr. Lio, of Tengehow, was before the committee, and was accepted, but the publication was deferred until the funds of the Association will admit of doing so.

It was resolved, That the committee deem it desirable that the *New Orient Readers* be adapted to the use of schools in China and translated into the Chinese language. We authorize the General Editor to take steps to secure the publication of the series in such form as will meet our wants, communicating with Macmillan & Co. with regard to the same.

J. A. SILSBY,
Secretary.

Correspondence.

QUESTIONS FOR OPIUM SMOKERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Kindly allow me through the medium of the RECORDER to acknowledge and warmly thank the good friends who have obtained and returned answers to the above questions. The friends are as follows:—

Miss L. Martin,	two sheets.
" B. Webster,	five "
" M. A. Holme,	three "
Rev. C. W. Pratt,	five "
" F. B. Brown,	five "
" J. B. Hartwell, D.D.,	three "
" C. Spurgeon Medhurst,	three "

Twenty-six in all.

About six months ago 10,000 sheets of questions were printed and distributed among the Protestant missionaries in China, in the hope that, through them, we might obtain the answers required. During the six months that have past, the above twenty-six sheets have been returned, leaving a balance of 9,974 (!) still in the kind keeping of those whom we confidently expected would prove our willing helpers.

Dear Mr. Editor, I have been in circumstances when the repeating of the old adage, "slow but sure," has brought with it a slight measure of comfort; but alas, it fails me now! In regard to these questions and answers the "slow" is very apparent, but the "sure"—well, it has not yet come into view. This sad fact is slaying hope, and brings us nigh despairing of ever succeeding in this endeavour to make the opium smokers of China, for once in their miserable and useless existence, of service to their country. May some others be aroused to make an effort to bring the opium smokers' testimony to

bear against the upholders of the cursed opium traffic.

Yours very truly,

GEO. NICOLL.

P. S.—Another five sheets have come to hand from Mr. Alex. Miller, for which we return hearty thanks.

G. N.

MISSIONARY HIERARCHY.

To the Editor of

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DEAR SIR: In your Editorial Comment in the November issue of the RECORDER, *re* the securing of political status by the Roman Catholic missions for their prelatic episcopacy, you have certainly stated in a word what should be the united position of the whole body of the Protestant missionaries.

The move portends significantly the designs of the Romanists. It is in the straight line of the self-assertion and dogmatic character of its ecclesiastical hierarchy. The unwisdom of such presumption is apparent to all true Christian workers; and its resultant issue is as surely predicted as is the failure and end of all carnal imaginations and worldly warfare.

In the manner and form of presenting the gospel to these conservative eastern races we shall do well, and win honorably, by confining ourselves simply to the line of action assigned us by the Lord. We shall be strong and do the best and most permanent work by this precedent. We will not overstretch ourselves, nor "boast of things without our measure, but according to the measure of the limit which God apportioned unto us."

Let the Romanists alone. They will of course go on to use this newly-appropriated power in their usual conventional and arrogant

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Let the Romanists alone. They will of course go on to use this newly-appropriated power in their usual conventional and arrogant

methods, and by its use attract, hold, and subject its proselytes to their semi-paganistic prerogatives.

It seems that the real attitude of the Chinese government towards this ecclesiastical innovation, is one of weak and unfortunate acquiescence. In this, its *coup d'essai*, it may fascinate both the deluded parties; but in the end will surely win no real outward respect, while the jealousy, suspicion, and inward hatred will be *magnified many fold*.

Whatever may be the attitude of the Chinese government, on the other hand, with regard to conferring equality of "official rank" on Protestant missionaries, there must be no hesitancy or weakness shown on our part. Compromise at this crucial moment in the history and experience of missions would be to ensure the success of certain failure.

Missions and missionaries are being tested. Never was there need for stronger men and sounder judgment. The crisis is a trumpet call to prayer and to the careful perusal of the "constitution" of our divine mission. At the present moment this is more vital than "terms", or literary questions, doctrinal eschatology, industrial problems, or social demands.

Finally, let us remember we have the gift of the Holy Spirit in perpetuity to guide, bless, and inspire the work of preaching the gospel to these non-Christian peoples. We shall reach its highest utility in design, its best purpose in service, and its glorious end in the economy of redemption, by being "careful to maintain good works," remembering ever the timely apostolic injunction to be "steadfast" and "unmoveable" and to "hold fast to the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

WM. REMFRY HUNT.

C'hu-cheo, An-huei.

THE CONFERENCE VERSIONS OF THE SCRIPTURES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My attention has been drawn to Dr. DuBose's article, "The Dual Standard Version in Chinese" in the December No. of the RECORDER.

1. The Conference of 1890 ordered a triple version of the Scriptures; Dr. DuBose prefers a dual version, and has again put his preference in print. It seems to me that these remarks are out of place. They should have been made at the Conference of 1890, or be reserved for that of 1901, if the matter is reconsidered then. All that the revisers can do now is to carry out the instructions of the Conference, whatever our individual preferences may be. So I will not notice his arguments further than to say that I see some weight in them.

2. Again he finds fault with the *method* adopted for harmonizing the triple version. He thinks the harmonizing should have been conducted *pari passu* with the translating, i.e., that the whole seventeen revisers should have given up all other mission work and have met in one place; query, and their salaries have been paid by the Bible Societies?

The plan adopted by the revisers was: "That each company select one of its number to form a Committee on Harmony of Versions, whose duty it shall be to take note of divergent renderings in these versions, to suggest such changes as shall lead to harmony, and to submit them to the revisers to be settled by a majority vote, subject to the final decision of the Board of Revisers at their united meeting if desired." Accordingly, a committee was chosen as follows: Dr. Sheffield, Bp. Burdon, and Dr.

Goodrich. As Acts is the first book published with which the *Easy Wên-li* is to be compared, it will now come before that committee. No doubt they will be thankful to Dr. BuBose for his painstaking selection of the passages that he thinks should be harmonized. Most of this harmonizing can probably be accomplished by writing. At most it involves the meeting of three men, *e. g.*, a visit of Bp. Burdon to Peking.

3. My main criticism of Dr. DuBose's paper is that he evidently goes out of his way to make the discrepancy of the two versions appear as great as possible by his English translations. I will notice only a few.

In Acts ii. 15, he says: "W. this man. M. these men." Is he ignorant of the fact that 此 may be either singular or plural? Would he have a sign of the plural in Wên-li wherever it can be put in the colloquial dialects? So again in xvi. 35. To be consistent he should insist on putting something in Wên-li to correspond with 個 in 兩個人. Such Wên-li would cease to be Wên-li at all. We must expect the colloquial dialects to be fuller than any Wên-li.

Again, in ii. 18, he translates 注 by *fix*! The radical shows that it means *flow*. Williams' first definition is "water flowing." The previous versions have used it for the descent of the Holy Spirit. Because 注目 means "fix the eyes" is 注 to be translated "fix" every time?

V. 33. I will leave to the Mandarin translators the expression "lungs scalded." If this be a correct translation of the Chinese it is a colloquialism which cannot be transferred to the Wên-li.

VI. 1. Why translate 囁議 "abuse?" The expression certainly means "grumbling," "murmuring."

In viii. 12 the non-insertion of

the personal pronoun is accounted a discrepancy. Is the pronoun always to be inserted in Wên-li?

In xii. 13 he translates 女 "woman." Any Chinese would understand it as "give." If they wanted to say "woman" they would write 婦. or say 女人 possibly.

In xxiii. 33. Why translate 方伯 "Financial Commissioner?" It is a word of very wide meaning, and is used for "governor" in several versions. See Williams and Kang-hi.

So I might go on. Harmony will never be attained by any such process as a violent translation into English.

There is room for harmonizing no doubt. But all harmonizing must be done in the spirit of harmony.

Dr. DuBose quotes Dr. John's versions as examples of harmony. Of course it is easy to secure this; we may say almost impossible to avoid it in a "one man version;" but the Bible Societies prefer the united judgment of a committee. It was in this way that the Authorized Version and the Canterbury Revision were made.

Five men, or two companies of men, will be more likely to show some difference of interpretation or taste than one man, especially if his version is periphrastic. Trusting in the guidance of God's Spirit, we may arrive at substantial unity. For this let us work and pray.

R. H. GRAVES.

The Rev. A. G. Jones, of Ching-chou Fu (Tsing-tau, Shantung) informs us that there is now on the way out to him a further sample lot of twenty-nine sacs (each sac containing six teaspoonfuls) of selected silk-worm eggs for *free* distribution in China.

Mr. Jones will be glad to receive direct application for a sample from any missionary interested in furthering this industry by distrib-

uting the eggs to competent and reliable Christian silk growers with a view to introducing healthy and reliable eggs and so helping them to help themselves. See article in *MISSIONARY RECORDER*, September, 1899.

All applicants should give full postal address and apply as early as possible. It is of course expected that after the worms have finished producing next year, some account of the result should be sent to Mr. Jones.

Our Book Table.

Christian Missions and Social Progress. A Sociological Study of Foreign Missions. By the Rev. James S. Dennis, D.D. In three volumes, Vol. II. Fleming H. Revell Company, New York, Chicago, Toronto. Pp. 486. With 80 full page illustrations. (To be had of Presbyterian Mission Press and Mr. Edward Evans, 1 Seward Road).

It is now about five years since the particularly fruitful thought struck the author of these volumes that the history of mission work which he had occasion to review *in extenso* in his "Foreign Missions After a Century," offered a fertile field for fresh sociological investigations, especially after he had been invited by Princeton students to lecture to them on this subject. Here is an army of workers engaged in different ways and on different plans at the same general task of altering the fundamental conditions of society throughout the non-Christian countries. The most natural of all inquiries under such circumstances is this: What are these people trying to do? What is it which they think *ought* to be done? It was in reply to these questions that the whole of volume first was written. In that elaborate review of the actual condition of the non-Christian lands according to the best testimony of every kind, ranging from casual travellers to permanent residents, a view literally photographic was presented of the actual sociological condition of a large part of the races and countries of the earth. With an eye to comprehensiveness the phe-

nomena of the non-Christian world were distributed under the seven departments of the individual group, the family group, the tribal group, the social group, the national group, the commercial group, and the religious group—each subdivided under appropriate heads to the aggregate number of nearly fifty. In every case the conclusions arrived at were supported by a mass of citations absolutely irrefutable, producing the impression of a kinetographic survey of the world apart from the influence of Christianity. This lecture was followed by an elaborate discussion of certain ineffectual remedies and the causes of their failure; the volume closing with a presentation of Christianity as the Social Hope of The Nations. Each chapter is followed by a copious bibliography of its special topics. In the second volume we have lectures V and VI; the former entitled *The Dawn of a Sociological Era in Missions*, showing how Christianity creates a new type of individual character, a new public opinion, promotes education, contributes to the intellectual life of non-Christian races, stirs the philanthropic spirit, introduces new national aspirations and higher conceptions of government. Criticisms on missions are weighed, and testimony in regard to their sociological effects cited from a great variety of sources; one section being devoted to the evidence of native witnesses and another to that from prominent laymen and

government officials. This lecture occupies a hundred pages, but in scope it is totally eclipsed by the sixth lecture on the actual Contributions of Christian Missions to Social Progress, which extends to 386 pages, making a large volume in itself. The oceanic subject mentioned is treated under the three general divisions of Results Manifest in the Individual Character, Results affecting Family Life, and Results of a Humane and Philanthropic Tendency; the first and second under nine sub-heads each and the third under sixteen. But even so the theme is far from being exhausted; the remainder being relegated to the third and closing volume, which will contain four divisions of Lecture VI, besides copious Statistics of missions under eight general heads, intended to be thorough and comprehensive to an unexampled degree.

This great work is, in an important sense, an encyclopedia of missions, but unlike the typical encyclopedia, it can be read through with unflagging interest from beginning to end and with a cumulative sense of the vastness of the subject presented. Dr. Dennis has done his work in the manner of the critical scholar and not in that of the literary compiler. He has treated a literal wilderness of literature by a process of distillation, but he is not forever reminding the reader (as Thomas Carlyle so frequently does in the more elaborate of his works) of the great mental fatigue of co-ordinating unrelated matter, but merely cites results in the appropriate place and leaves the reader to imagine what a tumultuous place the study must have been where all this quartz ore was reduced and mountains of cinders sifted. Amid such minute subdivisions of countless topics a certain amount of repetition is inevitable, but this is seldom carried beyond due bounds. [We find it quite impos-

sible, however, to reconcile the statistics of the attendance at the home of the Pundita Ramabai as given on page 246 with the figures for the same period on the following page.] Missionaries in China will find the treatment of every peculiarity of this empire, so far as related to the themes discussed, full and fair, and the citation of authorities thoroughly representative. Those missionaries most frequently quoted, and most fully, are presumptively those who gave the fullest replies to the circulars of inquiries widely distributed before the work was undertaken. In view of the present and prospective importance of sociological subjects, and of the important part which missions now take and are increasingly to take in the future history of non-Christian lands, it is perhaps not too much to claim for the work of Dr. Dennis that it is the most valuable contribution to the study of missions of the century which it covers, and with the close of which its third volume will be nearly contemporary.

There are many missionaries who can ill afford a work so expensive, but we believe there are no missions in which some missionary, or some group of missionaries, would not gladly procure at least a single copy for circulation among a large circle. It would be a wise investment in the end, and could not fail by a quickened faith to hasten the coming of the kingdom of God.

A. H. S.

Anglo-Chinese Royal First Reader,
Commercial Press Book Depot, Shanghai.

The Commercial Press has just added another to the volumes which they have been getting out in English and Chinese, which have proved so helpful to those teaching English to the Chinese. Having finished the India Vernacular Series as far as the Fifth Reader,

they have now begun on the Royal. So far as we have examined the translation seems good—some of it open to criticism however—but the paper is rather too thin, which is, however, that much in the line of cheapness, which is quite an item in books of this class. Price, 25 cents; at the Mission Press and elsewhere.

New Map of China.

We acknowledge with thanks the receipt from the China Inland Mission, London, of a copy of their new map of China. We understand it is on the basis of Bretschneider's excellent map, but with an additional amount of labor bestowed upon it in order to make it an efficient missionary map, which is inconceivable to one who has never made an effort in this direction. The map is 44 by 36 inches, mounted on linen and colored, and has the stations of the China Inland Mission underlined with red and those of all other Missions underlined with blue. The provincial capitals, sub-prefectural, departmental, and district cities are all given, and with distinctive symbols to indicate their separate order. It is far and away the most satisfactory map of China which we have yet seen, and the C. I. M. are deserving the thanks of all workers in and for China for the pains they have taken in preparing such a valuable work. Either hung on rollers, varnished, or folded in book form. Price, \$7.00. Presbyterian Mission Press, or C. I. M., Shanghai.

Two Papers on Christian Union, Published by *The Voice*, Tokyo, Japan, 1899.

In view of the growing interest everywhere in a closer union of the Christian forces, the editor of *The Voice* solicited the opinion of leading missionaries on the matter of holding a meeting for an interchange of thought on the subject. The

majority of the responses being favorable a meeting was announced. It met in the Union Church, Tsukiji, Tokyo, April 19.

Rev. A. A. Bennett read a paper on "The Letter and Spirit of Christian Oneness" and E. Snodgrass read a paper on "Christian Union: How can it be best promoted?"

This pamphlet of fifty pages embodies these papers. They both advocate a closer union of Christian denominations.

The Fifty-Second Annual Report of the Foochow Mission of the American Board.

This is a very encouraging Report. Established in 1847 the American Board Mission has made gratifying progress. A deputation from the Parent Board visited the station and out-stations in 1898 for the first time, and this event was celebrated with great *éclat*. We append a summary of their native force and work:—

Evangelistic Work.

Ordained preachers	-	-	8
Unordained "	-	-	53
Other native helpers (male)	-	-	25
Bible women	-	-	8
Self-supporting churches	-	-	9
Other chapels	-	-	155
Admissions in 1898	-	-	617
Total membership	-	-	2,446
Adherents (approximate)	-	-	12,000
Total contributions	-	-	\$4,652.72*

Educational Work.

Theological school	-	-	1
Students for the ministry	-	-	24
Colleges	-	-	2
Students (male)	-	-	208
" (female)	-	-	86
Day-schools	-	-	93
Pupils (boys)	-	-	1,306
" (girls)	-	-	420
Women's schools	-	-	2
Students	-	-	40
Women's classes	-	-	5
Students	-	-	40
Total teachers (male)	-	-	82
" (female)	-	-	27
" No. students	-	-	1,937
Total receipts	-	-	\$4,001.90

* All financial statements are in silver currency.

Medical Work.

Hospitals - - - -	2
Dispensaries - - - -	4
Medical assistants - - -	3
„ students - - - -	9
Hospital patients - - -	580
Dispensary patients - -	27,296
Total No. patients - -	27,876
Total receipts - - -	\$2,113.72

The cover of the Report contains a saying of F. S. Brockman, the earnest and level-headed secretary of the Y. M. C. A.

“Foochow is the centre of the largest Christian student population in the empire and the scene of China's most marvelous religious awakening.”

S. I. W.

The Story of Russia and the Far East. A series of papers contributed to the *Shanghai Mercury*. With a table of chronology and a map. Printed at the *Shanghai Mercury* office, 1899.

The writer of this book is eminently qualified to speak on the subject. He has condensed the story he tells, so that the “man in the street” can gather the leading facts of Russia's advance without much loss of time. The history commences with Rurik in the ninth century and rapidly traces the course of events in Russia proper and Siberia. The influence and operations of the Cossacks, and how Russia got the Amur and planted herself on the East Coast and “jockeyed” Japan, are ably discussed. The author also tells in a most interesting way the history of the Siberian railway, and shows the interrelation of the Colossus of the north and the powers with China. He tries to show neither the optimism of the Russo-phile, nor the pessimism of his opposite. He believes in the pacific intentions of Russia so long as peace suits her purpose, “and that,” says he, “will be just as long as her rivals are strong enough to face her, and a little more.”

Few will disagree with him as to the “pacific” intentions of Russia.

The reader will find an excellent *résumé* of the Russian question in this work, which is up to date and of special value at this interesting and critical juncture of the world's history.

SAMUEL I. WOODBRIDGE.

Twelfth Report of the Society for Diffusion of Christian and General Knowledge among the Chinese for year ending October 31st, 1899. Published by the S. D. C. K., 380 Honan Road, Shanghai.

A proof copy of this interesting Report has just reached our hands. In spite of the great check to progress given by the Chinese government at the *coup d'état* of September, 1898, this Society has gone on doing steady work. Considering the smallness of the staff a wonderful amount of work has been done. Besides the regular issue of the two monthly magazines—the *Kung Pao* and the *Hui Pao*—there have been nineteen new works published and twenty old works republished.

There are now thirty-six depôts throughout the empire, including the central one in Shanghai. Sales have amounted to \$9,115, and free grants of books have been made to the value of \$1,348. Next year, being that of the triennial examinations, grants to a much larger extent are to be made for free distribution among the students gathered in the provincial capitals. Subscriptions from Shanghai, including *balance of Customs' Empress-Dowager Celebration Fund* and *fine for piracy of Society's books*, amount to \$2,082.23; those from Scotland, England, U. S. A., and other sources, including \$2,000 from Thomas Hanbury, amount to \$15,308.50; in all \$17,390.73.

One interesting paragraph shews the far reaching effects of the work of the Society. Grants made to

public libraries in Korea are largely helping on the reform there, and communications have been received from readers of the literature, such as the secretary to the governor of Siam, and Chinese in Johannesburg, South Africa, in Canada, and in the Malay peninsula.

While there is loss of old colleagues recorded, Dr. Faber by death and Pastor Kranz by removal to Kiao-chow, there are new colleagues welcomed—Rev. W. A. Cornaby, of the Wesleyan Mission, and the Rev. Donald McGillivray, of the Canadian Presbyterian Mission. [Since the Report has gone to Press the Rev. G. W. Walshe, of the Church Mission, has also been appointed by his Society to this work.]

A good suggestion comes from a friend that an abridged illustrated Bible for the leading Chinese officials and literati who are enquiring into Christianity be published by the S. D. C. K., as the constitutions of the various Bible societies do not permit them to publish abridgments.

The Society plans large things for the immediate future—the trans-

lation of 100 best books in the world on subjects bearing on all that pertains to the best welfare of individuals and of nations; a scheme of education for the whole empire, and another for natives of Shanghai.

The appendix gives an interesting *Review of the General Condition of China*, which goes to prove the value of the Society's work in the past and the urgent need for the continuance of its work.

The important *Memorial and Imperial Rescript* regarding the official status of missionaries, is also given in the appendix.

For those who do not know what the publications of the Society are we would emphasize the fact that besides books of general knowledge, it has a number of extremely valuable books on the Christian religion which should be of great value to all native workers and Christians generally. We are glad that the Society has resolved to issue more of its works in *Mandarin* than hitherto. Catalogues can be had on application to S. D. C. K., 380 Honan Road, Shanghai, or to the Mission Press.

Editorial Comment.

WHEN this issue of the RECORDER reaches our readers the year nineteen hundred will have dawned upon them—not the next century, though it sounds so very like it—and we wish all

A Happy New Year.

In taking a retrospect of China for the past year, there is little that is striking in the general history of the country to call for comment. There has been a gradual recovery from the first effects of the usurpation of the Empress-Dowager, and while nothing commensurate with the

hopes excited by the wonderful beginnings of the Emperor has been witnessed, yet there is not wanting ground for encouragement. True, Mr. Richard, after his visit to Peking during the year, writes that it was "very disappointing as regards any hope of improvement. There does not appear to be any hope whatever of salvation from China herself." Nevertheless we believe that the mass of the people, or the more enlightened of them, are being more and more permeated with the idea of reform and advance. They

have very hazy ideas of how it is to be brought about, but with such great bodies as China, ideas must be allowed to *simmer* for a long time before they are even imperfectly comprehended, and even then how to adapt them, requires the greatest wisdom and the greatest courage. And notwithstanding all drawbacks we are prepared to say that it has been a year of unprecedented expansion and development in mission work. We haven't the figures, but we have an impression that more missionaries have been coming to China than ever before. They have been welcomed in places where formerly they were repelled; and what may be called the official attitude towards the missionaries, has in many places wonderfully changed. Converts have been brought in by thousands where formerly but hundreds and tens were counted. With increased educational facilities, enlarged experience, and an ever increasing supply of improved literature, the work has gone forward in a manner to leave no room for the groans of pessimism.

Two of our older missionaries have passed away during the year—Drs. Faber and Chalmers—men of broad views and extensive learning, whose works do follow them, and who will long be held in high esteem for the good they have done in giving China a knowledge of the truth. It will be difficult to fill their places.

As to the edict giving political status to the Roman Catholic missionaries,—we have already spoken of that in previous num-

bers. We have heard but few approvals from Protestant missionaries, or expression of a desire that like prerogatives should be granted to them. Most feel that it would be an injury rather than a help and a source of continual danger to the native Christians. Nearly every one has had experience of Chinese lawsuits, and knows something of what is involved in trying to interpose in matters of litigation as between Chinese and Chinese. These difficulties would be increased immeasurably if the flood-gates are opened in the manner the Roman Catholics have entered upon. Better, a thousand-fold, that the Christians should suffer, even though wrongfully, than that the church should be built up on such a false principle.

We are pleased to see that the process of dividing up China seems to have received at least a temporary check, and trust that the combined efforts of Great Britain and the United States, seconded, perhaps, by those of Germany, may serve to prevent any further dismemberment of this great empire. China, too, seems to be stiffening her spinal column once more, and we trust will not in the future be so easily persuaded into giving away a part of the kingdom. "Sphere of Influence" is very vague and unsatisfactory. The "open door" and equal privileges to all is what is needed.

In many respects the most signal event of the year has been the opening up of Hunan. The changes that have taken place in that hitherto exclusive and bitterly anti-foreign province are almost past credence

and the reception given to Dr. John and others are simply marvellous.

* * *

THREE letters appeared in the *Shanghai Mercury* during the past month, which in some respects are a new departure. They were written by a lady who has had much intercourse with missionaries, who has come into touch with their work to an extent that no other person, not even a missionary, has been able to do. She herself, though not a missionary, is heart and soul engaged in a great philanthropic work of seeking to break the fetters that bind the Chinese women in a galling bondage. She gives an inside view of missionary work and not as seen from the deck of a steamer. What she writes are facts and not surmisings or worse than surmisings. The missionaries always welcome such. And we venture the assertion that if what Mrs. Little has seen and known could be seen and known by the foreign residents generally, ninety-nine one-hundredths of the twaddle—we know not what else to call it—which is now so common on board steamers and in houses of business would vanish forever.

WE wonder if our friends have noticed how the RECORDER has grown. If they will refer to the last page of the December number they will find that the year's issue amounted to 622 pages, or nearly fifty-two pages each number instead of the forty-eight which we are supposed to give (there are fifty-four in this number). We are glad also to be able to state that the subscription list shows a commensurate increase, otherwise we could hardly have afforded the increased amount of printed matter. It remains for our friends to make it as much better as they like. The magazine is not run in the interests of any institution or any society, but is intended to be simply what its name indicates. No amount of fault-finding will probably make it any better. Good articles, items of interest, discussions of missionary problems, etc., will help much. So if any one is not satisfied with the contents of the several numbers, let him set about remedying the defect by giving something better. Suggestions as to improvements will always be in order and thankfully received. Let us unite to make the RECORDER for 1900 far better than any of its predecessors.

Missionary News.

Shanghai General Missionary Conference, 1901.

At the close of the General Missionary Conference held in Shanghai in 1890 a committee was appointed to arrange for the next Conference, which it was proposed to hold in 1900.

This committee has been at work for some time, and many important matters connected with the approaching Conference have been fully discussed.

To avoid clashing with the General Missionary Conference to be held in New York in 1900, it has been decided that it would be better to postpone the Shanghai Conference

for a year; it will therefore be held in April, 1901, instead of 1900 as originally proposed.

One difficulty which at once presented itself was the question of entertainment. It was felt that it would be impossible to give a general invitation to all missionaries such as was given ten years ago. Then there were about 1,200 missionaries in China, now there are more than 2,800.

After much consideration the committee decided to invite delegates only to the Conference.

The following Resolutions, passed at the last meeting of the committee, will explain their action in this matter—

1. That whereas the number of missionaries has so largely increased that the committee feels unable to provide entertainment for all who might wish to attend the General Missionary Conference, therefore they propose to provide only for delegates to be appointed on the following basis, though all others will of course be welcome to the Conference, provided they make their own arrangements.

2. That the representation be as follows: Societies with less than fifteen members shall elect one representative, and societies with more than fifteen members shall elect one representative for each fifteen members on the list.

3. That the method of election be left with the ruling bodies of the various societies.

4. That the names of those elected be sent to the secretary of the committee, the Rev. C. J. Symons, in Shanghai.

5. That the secretary be instructed to communicate this decision to the missionaries through the RECORDER.

Ten years ago friends made a special effort, and nearly four hundred missionaries were entertained in Shanghai. When the time draws

near, Shanghai friends will again be asked kindly to help, and it is hoped that at least the two hundred delegates will find lodging and entertainment in hospitable homes in Shanghai.

A. E.

Rev. W. M. Upercraft writes from Ya-chow, West China, as follows: The Lamas have turned the Japanese bonzes back from the border, and would not allow them to get into Tibet. One of the bonzes is in Ta-chien-lu, the other has gone to Peking.

Anti-Opium League in China.

Contributions.

Previously reported	...	...	\$214.02
Foochow Christians, per Rev.			
G. S. Miner	...	...	36.00
Rev. J. W. Hewett, Ping-yao	...	...	15.00
Rev. Robert Gillies, Wuhu	...	...	3.00
Anti-Opium League in Wuchang,			
per Rev. E. J. Blandford	...	...	6.00
邱永堂, Nan-zing	...	...	100.00
劉登如, Do.	—	—	50.00
			<u>\$424.02</u>

In addition to the above contributions Miss M. Searle, of Foochow, has sent \$1.00, and Rev. E. J. Blandford, Wu-chang, \$4.00 for the *Anti-Opium News*; and the Society for the Suppression of the Opium Trade has sent £13.14.4 for 500 copies of the book "Opinions of Over 100 Physicians on the Use of Opium in China."

The way my Chinese friends in Soochow and neighboring towns continue to contribute certainly is encouraging, but I fear I have about reached the limit in this direction. Surely other missionaries in China have Chinese friends who would be willing to give if asked.

W. H. PARK,

Treasurer.

Soochow, China.

National Christian Endeavor Convention for 1900.

On the invitation of the Fukien Christian Endeavor Union, the National Committee of Christian Endeavor for China decided that the National Convention for 1900 should be held in Foochow to celebrate the fifteenth anniversary of the organization of the first endeavor society in the empire, and united in an urgent invitation to President F. E. Clark to attend the Convention.

Recent word from Dr. Clark announces his desire to visit China before the International Convention in London, and gives the last of February as the date of his visit to Foochow. Preparations therefore are being made with this date in view, but the Committee of Arrangements awaits a cablegram from Dr. Clark to determine the exact week of the Convention, and as soon as the cablegram arrives the exact date will be published.

It is earnestly desired that not only those churches which already have organized endeavor societies, but all other churches will, either separately or by uniting together, send delegates to the coming Convention and share with us the rich feast of this visit of Dr. Clark to a national convention in China.

The Foochow Conference, Epworth League, has cordially accepted the hearty invitation of the Fukien Endeavor Union to unite with them in the coming Convention, and extend a warm welcome to all Epworth Leagues to attend and send delegates.

The key-note of the coming three days convention will be evangelistic work, Bible study, and personal service. Besides President Clark from the United States, whom we hope will be accompanied by Mrs. Clark, speakers are expected from

other cities and provinces of China.

To sum the reasons why this National Convention should be a grand one:

First. It is President F. E. Clark's first visit to a national convention in China.

Second. It is the fifteenth anniversary of the organization of the first Christian endeavor society in China, organized in Foochow in 1885.

Third. It is the convention of 1900, the closing year of this most glorious century of the past, and a preparation for a still more glorious century to come.

Again we extend a most cordial invitation to all, of whatever church name, who are interested in the advance of the kingdom of God in China, to attend this National Convention and catch something of the enthusiasm of the Christian endeavor army, several million strong, banded together in the pledge of fidelity to Christ and the church of their own denomination, while they are united in interdenominational fellowship as members of the one great family of God, pledged to pray and read the Bible every day and work for others.

All delegates and visitors are requested to send names as early as possible to Rev. L. P. Peet, Chairman Committee of Entertainment, Foochow.

Signed by Committee of Arrangements,

Rev. G. H. HUBBARD, *Chairman.*

" F. E. BLAND.

" J. SIMESTER.

Miss E. P. KINGSMILL,

Treas. C. E. Union.

" E. S. HARTWELL,

Sec. C. E. Union.

" S. M. BOSWORTH,

Sec. Epworth League.

Mr. HO HOK-SING.

" DING KAI-CENG.

" DING MAING-ING.

Dedication of Van Santroord Memorial Chapel.

WOMAN'S UNION MISSION,
SHANGHAI.

In the home-land the dedication of a new chapel proclaims the progress of Christianity. In China, is it not rather a light to draw sin-burdened humanity out of heathen darkness into the glorious radiance of the Sun of Righteousness? Then, when a "memorial," it appeals very tenderly to the missionary, especially when he knows that neither the donor nor the dear departed ever visited "the land of Sinim" except in visions of what their gifts and prayers might accomplish for her peoples.

Such is peculiarly the case with the "Van Santroord Memorial Chapel," a gift from the lady whose name it bears to the Woman's Union Mission of Shanghai.

The dedicatory services occurred Sunday, December 10th.

The decorations were palms, potted plants, and flowers in great profusion, with the American and Chinese flags tastefully arranged in the rear of the reading desk.

In the morning there was a children's service, which was largely attended and was a real home affair, for the missionaries, Bible women, teachers, and children—both large and small—all had their part.

At an early hour in the afternoon the foreign and Chinese friends had filled the chapel to its utmost capacity.

After the usual opening exercises, Dr. Reifsnnyder, senior member of

the Mission, gave a brief sketch of the growth of the work since it was started in 1881.

The American Consul-General, Mr. Goodnow, spoke of woman's influence in the home in all lands and emphasized the importance of the work for the uplifting of Chinese women.

Rev. J. C. Ferguson, of Nanyang College, followed with an eloquent address upon the privilege of "giving," paying a graceful tribute to Miss Van Santroord and her active interest in China's welfare.

Mrs. Zau drew from the varied forms in the realm of nature, and the adaptability of each object to the purpose for which it was created, an admirable illustration for "the diversity of gifts" in the religious world.

Mrs. G. F. Fitch tenderly and earnestly set forth the importance of the Christian's daily life being an object lesson of his teaching, and that every obstacle to spiritual growth should be as carefully put aside as was all uncleanness in connection with the temple service by the ancient Israelites.

Rev. W. B. Burke spoke feelingly of the interest with which he had watched the expansion of the work at the West Gate during the twelve years he had been in China.

With appropriate hymns interspersed—one specially prepared for the occasion by the pupils of the boarding-school—the singing of the Doxology, and the benediction pronounced by Ven. Archdeacon E. H. Thomson, the exercises ended to become a pleasant memory and an inspiration for future years.

Missionary Journal.

BIRTHS.

- At Chang-te Fu, Honan, November 25th, the wife of Rev. JONATHAN GOFORTH, C. P. M., of a son (William Wallace).
- At Han-yang, December 6th, the wife of Rev. GEO. A. HUNTLEY, M.D., A. B. M. U., of a son (Ralph Theodore).
- At Ts'ing-kiang-p'u, December 10th, the wife of Mr. H. S. FERGUSON, of the China Inland Mission, of a son.
- At Shanghai, December 18th, the wife of JOHN N. HAYWARD, of the China Inland Mission, of a daughter.
- At Wu-chang, December 21st, the wife of Rev. ERNEST F. GEDYE, Wesleyan Missionary Society, of a daughter.

MARRIAGES.

- At Canton, December 6th, by the Rev. Alfred Alf, assisted by Rev. E. B. Ward, Miss FLORA A. FUSON and Rev. H. O. T. BURK WALL, both of the A. S. F. M.
- At Shao-hing, December 6th, Rev. ALEXANDER KENNEDY, Malagawatch, Cape Breton, unconnected, and Miss ADA LENA NEWELL, Pawtucket, I. T., U. S. A., of the W. B. F. M. S.
- At Shanghai, December 12th, W. W. ROBERTSON and Miss J. R. GOLD, both of the China Inland Mission.

DEATH.

- At Sang-kia-chuang, December 22nd, Miss E. SEGER, China Inland Mission, of typhoid fever.

ARRIVALS.

- At Shanghai, November 29th, Mrs. J. M. GREEN, Misses I. M. A. ELLMERS, and M. ALLEN, from America, for China Inland Mission.
- At Shanghai, December 4th, Mr. and Mrs. A. DUFFY and two children, Mr. and Mrs. J. T. REID, Misses BESCHNIDT and EHRLSTROM, from England for C. I. M.; Dr. C. H. FINCH, wife and one child (returned), of A. B. M. U., West China.
- At Shanghai, December 6th, Dr. M. D. EUBANK, wife and one child, for A. B.

- M. U., Hu-chau, and Rev. GEO. H. WATERS, for A. B. M. U., Swatow.
- At Shanghai, December 12th, Rev. E. B. CALDWELL, wife, and two children, of M. E. M., for Foochow.
- At Shanghai, December 16th, Mr. and Mrs. E. J. COOPER and three children, and Mr. J. C. HALL, from England for C. I. M.; Rev. G. W. WALSH, wife, and two children, C. M. S. (returned) from England.
- At Shanghai, December 22nd, Mr. R. ERNEST JONES and wife (returned), unconnected, for Wu-chau; Miss LUELLA M. MASTERS, M.D. (returned), Miss MARTHA NICOLAISEN and Miss JENNIE ADAMS (associated), for M. E. M., Foochow; Miss MARY KETRING, M.D. (returned), and Miss DECKER, for M. E. M., West China; Misses CARRIE J. DRIEBELBIES and MARY L. ROWLEY, for M. E. M., Central China.

DEPARTURES.

- FROM Shanghai, December 9th, Misses T. AHLSTRÖM and BUREN, of C. I. M., for Sweden; Dr. MARY E. CARLETON, of M. E. M., Foochow, for America via England.
- FROM Shanghai, December 13th, MARTIN EKVALL and W. CHRISTIE, of C. and M. Alliance, Kan-suh; Mrs. M. L. LANE, Chi-ning-chow, for U. S.
- FROM Shanghai, December 23rd, Miss CLOUGH, of C. I. M., for England; Rev. and Mrs. P. KRANZ and 3 children, G. E. P. M., for Germany; Mrs. G. R. LOEHR and four children, M. E. S. M., for America; Rev. and Mrs. T. A. HEARN, M. E. S. M., for America.
- FROM Shanghai, December 24th, Rev. J. H. WORLEY, wife and six children, of M. E. M., Foochow, for U. S., Rev. L. J. DAVIES and wife, A. P. M., Chi-nan Fu, for U. S.
- FROM Shanghai, December 26th, Rev. and Mrs. H. JENKINS, A. B. M. U., Shao-hing, for U. S.

